

JANUARY
1967



THE **Instructor**

JANUARY 1967

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● Indicates material has value for the course or area.

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Heavenly Father Planned Families
(Our Cover)

This month's cover selection will enrich lessons in Courses 1 and 1a on family unity. It will help the little child, so lately removed from his heavenly home, to realize a sense of security in the love of father and mother, brother and sister, grandmother and grand-father. A family is forever. Lessons will begin to instill in his mind that love is the keyword —binding a family together in trust, respect, and mutual helpfulness.

*Includes Coming Events, Answers to Your Questions, and News from the Church of Jesus Christ of Latter-day Saints

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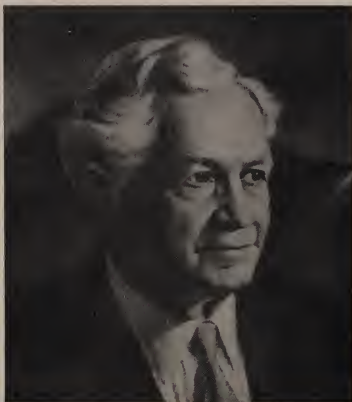
"WHAT IS A MAN PROFITED, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?"

by President David O. McKay

A few years ago when Sister McKay and I were riding down the valley of the Rhine, we saw farmers, men and women, out gathering hay because a storm threatened. The men were carrying the hay on their backs. We were told that each canvas-like bag, in which they had put the hay, weighed approximately two hundred pounds. Farther down, we saw a cow hitched to a cart, and some of these bags were put on the cart—a little more modern method of handling the hay. I remember when I returned home to this country and went to the farm in Huntsville, I saw the hay cut, raked, baled, and placed in the barn by modern machinery. Later, I noticed, as I came through the valley on my way to Salt Lake City, piles of baled hay which told the same story. It had not even been touched by hand—hay and grain were threshed in the field, emptied into a wagon, and then elevated into the bin.

I wondered as I passed by if all these modern inventions of the past century had contributed to increase in character, in honesty, in upright living, in a more sacred and reverent devotion to Christ and His Gospel. I wondered if the character of the

(For Course 9, lessons of February 5 and 26, "A Leader Worships God" and "A Leader Has Courage To Do Right"; for Course 13, lesson of January 1, "Eternal Progression"; for Course 15, lesson of March 12, "Jacob"; for Course 19, lesson of March 5, "Faith and Works"; for Course 27, lessons of February 5 and 12, "God and Man" and "Man Is That He Might Have Joy"; to support family home evening lessons 1, 6, and 7; and of general interest.)



men who were profiting by these wonderful inventions was any stronger and better than the character of the men who carried that hay on their backs. Were the men any better than the tall, handsome, upstanding young Swiss who graciously stood by his cow and cart to let my son take his photograph—a young man in whom I thought I saw reflected the pride of the Swiss; the love of freedom and independence. After all, it is what is within a man that counts—"For what is a man profited, if he shall gain the whole world, and lose his own soul?" (*Matthew 16:26.*)

The Paramount Purpose of Life

On the deck of the battleship *Missouri* in Yokohama Bay, when Japan surrendered, General Douglas MacArthur made this remarkable statement:

If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh.¹

I do not know that the problem is basically theological; we can have a study of theology without having character, without having religion; but the true meaning of that great general is in the sen-

(Continued on following page.)

¹Courtney Whitney, *MacArthur, His Rendezvous with History*; Alfred A. Knopf, New York, N.Y., 1956; page 223.

tenence—It involves a spiritual renaissance and improvement of human character. It must be of the spirit if we are to save the flesh.

More recently, a man teaching physical science in one of our leading universities, studying, evidently, the same great problem as it applies to humanity today, said:

I have come to three conclusions—the first is that salvation is not to be found in science. Secondly, we must have a moral revival. Thirdly, we can have no moral revival without a living religion.

That is one reason why we build our church edifices, because we believe in the spiritual development of man; because we believe this development to be the first and paramount purpose of life.

That we must make a living is evident to everyone. We are placed here to deal with the earth and earthly problems. Multiply, replenish, subdue, have dominion over the earth. These were the original commands given to man. Nature's first law is self-preservation—to gratify the flesh, satisfy the appetite, gain physical comfort and physical enjoyment—these things occupy the time and attention of the majority of the people of the world. No one can gainsay that. He who will not provide for his loved ones is worse than an infidel; and so it is a virtue to provide for loved ones. It is a necessity to preserve life.

Realize the Ideal

I remember reading many years ago that "the purpose of life may be summed up in one sentence—to subdue matter that we might realize the ideal!" Conquer the earth; conquer the roaring streams that come out of the canyons in the springtime; harness them instead of letting them destroy the land below by floods. Hold back that mighty torrent, bring it down to irrigate the orchards and the fields, and thus furnish livelihood for thousands, tens of thousands, in fact, millions. Subdue and conquer, yes, "that we might realize the ideal." Men and women, what is it? I cannot think of any higher and more blessed ideal than so to live in the spirit that we might commune with the Eternal.

There is a passage in one of Peter's epistles which I hope you will read and contemplate. It is found in *II Peter* 1:4. Peter had only two and a half years with Jesus. He was a good, practical man. He owned his own house, was a good fisherman, owning his own nets and boats. After two and a half years, and after the Saviour had been crucified and the Twelve

had filled the vacancy left by Judas Iscariot, with the responsibility of leadership upon him, Peter wrote a letter to some of the Saints in which he used this phrase, that: ". . . ye might be partakers of the divine nature." That hard, practical fisherman had realized the ideal of life. He had subdued, had conquered. That meant something more than conquering his own feelings, for he realized early in his life as a leader, the ideal of life.

Consider the Lilies of the Field

Jesus at one time said:

. . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. (Matthew 6:28-29.)

I have heard skeptics, guided by their reason, say, "How foolish, how impractical that injunction is!" And I say to them, all right. Let us consider the lily in the field. It is buried in the ground with a root, which strikes out in the darkness to receive strength and moisture from the soil; and soon a stalk pushes its way through the earth, and pushes it up and up until finally the lily blooms in the sunshine and produces its kind.

So man lives on the earth. His tentacles are his hands; his nervous system, his brain. From the earth he produces his living. For what purpose? That he, too, might realize the ideal—not the gratification of the appetite; not the gratification of passions; but that the spirit might move in the sunshine of the Holy Ghost; that he might be, as Peter said, a "partaker of the divine nature."

Control Is the First Virtue

In subduing matter, we have other things to subdue before we realize the ideal.

We must bring into subjection our appetites; the control of our passions; the keeping in mind the harnessing of these physical attributes and physical abilities, that we might use them for the development of the spirit. Subjecting, getting control, is the first virtue we should learn in this fight with nature and with mankind. How does it apply to members of the Church? Control your temper in the home. He is a weak man who will curse or condemn a loved one because of some little incident or accident. What good does it do him to lose control of himself? He would be a man if he would develop his spirit and subdue his anger and control his temper. Many a woman's heart is broken because a man has not

learned to subdue that part of his nature. Many a husband's heart is broken because a wife has not learned to hold in subjection her temper, or her thoughts and feelings. A little thing you say? Analyze it, and you will find that yielding and *not controlling your temper* brings many an unhappy hour in your home.

In one general statement—most of our troubles here in this life in trying to subdue nature and subduing our appetites all come within the suggestion of *limitation*. Many things are right up to a certain point, beyond which they become evils or vices. Members of the Church should learn to control, to live within that proper limit.

On Conditions—The Fulness of the Earth Is Ours

It is our duty to seek to acquire the art of being cheerful.

A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind Creator. It is the sweetest and most fragrant flower of the spirit that constantly sends out its beauty and fragrance and blesses everything within its reach. It will sustain the soul in the darkest and most dreary places in the world. It will hold in check the demons of despair and stifle the power of discouragement and hopelessness. It is the brightest star that ever cast its radiance over the darkest soul and one that seldom sets in the gloom of morbid fancies and foreboding imaginations. (Author unknown.)

Spirituality! Happiness is not found in material things.

If the experience of the past few years has taught us one thing more than another, it is that it is unwise to seek for happiness in worldly possessions only. I say *only* because I do not minimize the value of the good things of the world as contributing factors to man's peace, joy, and contentment. The Lord himself has said that if we worship Him with rejoicing and prayer, with glad hearts and cheerful countenances, the fullness of the earth is ours.

... The fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used with judgment, not to excess, neither by extortion. (Doctrine and Covenants 59:16-20.)

However, to seek joy and happiness or even contentment in the acquisition of these worldly things alone is to lose sight of the higher purpose of life—the spiritual development of man.

Recently I re-read an excellent book written by one of our leading educators, Dr. R. V. Chamberlain, as a tribute to his departed brother. It is a treatise on the philosophy of a good man's life. From it I quote the following:

The world has progressed because of people who cared but little for material rewards, people who knew that mortal self-denial is the only path to self-realization. By sacrificing for our ideals we do not throw ourselves away, but achieve the higher sides of ourselves. Civilization has come from the struggles of men and women in the past who risked all for ideals, for spiritual values, that they might become the common possession of the race. We who see the path today are unworthy if we do not take up the burden. The race goes down when it loses its sense of values, and the success of democracy depends upon the people's living in the understanding of the spirit and the obligations of righteousness. In the world today men have not advanced their ideals with an intensity commensurate with economics and material expansion. Wisdom has not kept pace with learning, nor righteousness with power.²

Is it your purpose to get **WORLDLY GAIN**? You may obtain it! You may win in this world almost anything for which you strive. If you work for wealth, you can get it; but before you make it an end in itself, take a look at those who have desired wealth for its sake alone. Gold does not corrupt men; it is the *motive* of acquiring that gold that impairs or shrivels the soul. It is the *purpose* one has in acquiring it.

What a man is may be determined largely by his dominant quest. His success or failure, happiness or misery, depends upon what he seeks, upon what he chooses. Spirituality is the highest and best to which man can aspire! A spiritual awakening in the hearts of millions of men and women would bring about a changed world.

For what is a man profited, if he shall gain the whole world, and lose his own soul? . . .

²Source unknown.

Library File Reference: SPIRITUAL VALUES.

If a personal evaluation reveals unfulfilled potential and misguided purposes, due to sin and error, perhaps what is needed is a new beginning—

NOW IS THE TIME



by Reed H. Bradford

This is the season of the year when many individuals evaluate their lives more seriously than they usually do. The intent of such evaluation is nearly always wholesome. The person honestly wants to change his behavior to conform to a more acceptable ideal. However, the final result is often disappointing. One finds himself following the old patterns of behavior which he had sought to change. In the final analysis, therefore, the total experience of evaluation and resolution for change has been primarily discouraging.

The Beginning of a Personal Evaluation

Nevertheless, there is a time and a place for everything, and one aspect of life which deserves serious consideration is that of *continuing* evaluation of one's performance as an individual. In an earlier article the author referred to this process as "the art of contemplation." The purpose of such a process is for the individual to examine his goals, his motivation (Am I doing the right things for the right reasons?) his mistakes, his potential, and his successes. It also affords him an opportunity to communicate with his Heavenly Father in depth, as the Saviour did on many occasions while He was on earth.

Here we will consider only one aspect of the evaluative process—the importance of beginnings. Let each consider some basic aspects of his family experience. This consideration must be intensive if it is to have any kind of permanent effect. An example will illustrate the point:

For a number of years a certain man had engaged in sexual irregularities. He had done this both before and after his marriage. He was so expert in concealing it that his wife knew nothing about it.

(For Course 13, lessons of March 5 and 12, "Faith" and "Repentance"; for Course 19, lessons of March 5 and 12, "Faith and Works" and "Repentance"; for Course 25, lesson of February 5, "Family Morals"; for Course 27, lesson of January 22, "The Will of Man"; to support family home evening lessons 1, 2, and 3; and of general interest.)

He developed serious guilt feelings and at times made various kinds of promises to himself that he would change. But each time he found that the anticipated and actual satisfactions received from his extramarital sins were greater than the satisfactions he obtained in abstinence from them.

A Snowflake in the Warm Sun

One day he took counsel with himself and considered his life in depth. He knew that he really loved his wife. He loved the Gospel. He saw that as a result of his conduct he was not really communicating with his wife in many significant ways. He was purposely neglecting many activities in the Church, although he did attend some meetings. Whenever he did pray, his prayer tended to be mechanical because his heart was not in it. The knowledge of his sins gave him a feeling of hypocrisy. Yet he had read some writings that would absolve him of the responsibility of his sins on the basis that he was a victim of his early family experience. His parents had also followed the same general pattern of marital infidelity.

Yet within himself he felt assured of a number of things: *He did have a responsibility*; one of the cardinal teachings of the Gospel is *repentance*; the Lord has promised *forgiveness* for those who honestly turn away from their misdeeds. He knew that although he was receiving some gratification from his immoral behavior, it was like a snowflake in the warm sun—it lasted for only a few moments.

He also contemplated the future. He knew deep within his soul that what the Lord had said about no unclean thing being able to enter His presence was true. He remembered also the promise that "eye hath not seen nor ear heard" the joy that will come to those who love the Lord and live His teachings. He recognized clearly that the satisfactions he was experiencing were the glass imitation of the diamond. But now he finally realized beyond all doubt that

Twenty-fifth in a Series To Support the Family Home Evening Program

he could never be satisfied with the imitation; with all his soul he wanted the diamond. He read again the story of the rich man and Lazarus, and he could really feel the agony of the rich man as he lifted up his eyes in hell and wished that he had repented while he had time.

A New Life

The man took out his Book of Mormon and read the story of Enos and how Enos had prayed for a long time before his Heavenly Father answered his prayer. This time, he, too, prayed to the Father in a spirit of terrible sorrow but also of genuine sincerity. He proved that sincerity by going to his wife and confessing his sins. He pleaded for her forgiveness. He went to his bishop and asked the forgiveness of the Church.

A new life began for him. He made a personal commitment to God that he would honestly try to remember Him always in all the positions he held. He asked himself how the Lord would want him to act as a mate. He saw that his wife was just as precious in the sight of his Heavenly Father as he himself was. He should therefore treat her as his equal, though her functions as a wife and as a woman were different from his. He learned to think of her as his counselor and helpmeet.

He determined that if he ever became a parent he would consider his children not only as *his* children but as the children of his Heavenly Father. He saw that because of commitments of a formal nature to organizations, it would be easy to fail to give his family the time it deserved. But he vowed to do what was best for his family.

Why Not Now?

Many years have passed since this man began his new life. He and his wife have several children. He is loved and revered by all of them. He offers to them every possible resource of his life to help them achieve the destiny intended for them by their Heavenly Father.

He impresses not only his family but also his other associates as one who lives close to the Lord. "There's a certain kind of spirit about him," they say. "He lives his religion as much on Monday as he does on Sunday."

He himself testifies to the goodness of God. "I found," he said, "that when we are honest with Him, He goes many extra miles to extend His influence in our lives. And the joy I have known since that day when I poured out my soul to Him and *genuinely* asked for His forgiveness and help surpasses my ability to express."

Each person can examine his behavior in the family. Each can ask himself if he is treating other family members with sensitive respect, regardless of differences in age, knowledge, intelligence, or wisdom. Each can determine whether or not he is walking uprightly before the Lord and is worthy to have the influence of the Holy Ghost in his life. And if one cannot feel he is doing what is right, he would do well to consider the words of Robert Louis Stevenson:

You cannot run away from a weakness; you must some time fight it out or perish; and if that be so, why not now, and where you stand?

Now is the time to begin a new life.

Library File Reference: REPENTANCE.

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NEXT MONTH IN YO

Lessons during the month of February

A CAPSULE GUIDE FOR HOME TEACHERS AND PARENTS TO STIMULATE ATTENDANCE AT SUNDAY SCHOOL

A Gospel of Love COURSE 1 (age 3)

Can 3-year-olds do anything to help solidify the family? They can learn to do things together, especially pleasant things. Little children need to know that working together, praying together, playing together, and other family activities foster love among family members.

Beginnings of Religious Praise COURSE 1a (age 4)

How did our Heavenly Father plan for us to have a happy family? First, before we came to earth He told us what He had planned for us. Then He sent Jesus to tell us how to live so we could be happy. Jesus told us to be kind, and to love everyone in the world. He wants us to be kind to our animal friends, too.

Growing in the Gospel, Part II COURSE 3 (ages 5, 6)

Why did we leave our home with our Heavenly Father

and come to live on earth? This was the only way we could get a physical body and experience earth life, which we must do before we can become like our Heavenly Father. God's kingdom on earth began with Adam, who held the priesthood and taught the people how to live good lives. There were other prophets and patriarchs who taught people the same things Adam taught.

Living Our Religion, Part II COURSE 5 (ages 7, 8)

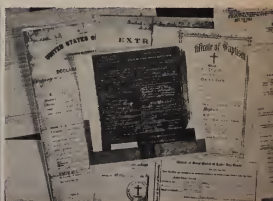
What does it mean to be a baptized member of The Church of Jesus Christ of Latter-day Saints? Who has the authority to baptize in the name of Jesus Christ? Children in this class will be helped to find accurate answers to these two questions in February.

History of the Church for Children COURSE 7 (ages 9, 10)

Why is it a privilege to live when the Church of Jesus Christ is on the earth? Why does the Church send out so many missionaries? If it is the Church of Jesus Christ, why were its leaders, missionaries, and members persecuted so bitterly? February lessons will bring living, understandable answers to the questions and searching minds of members of this class, youngsters who have been baptized only a year or so.

Scripture Lessons in Leadership COURSE 9 (ages 11, 12)

The Church has the responsibility of preaching the Gospel. What kind of things can 10- and 11-year-old children do to develop responsibility? February lessons show that a leader must accept responsibility and handle it properly. These lessons will also help the students to learn how they can be sincere, and how to develop the courage to do right.



OUR SUNDAY SCHOOL

History of the Restored Church COURSE 11 (ages 13, 14)

Persecution can help develop strength and testimony. February lessons will follow the Saints through their early trying problems and show how adversity made the people strong and helped them build a united and faithful membership.

Principles of the Restored Church at Work COURSE 13 (ages 15, 16)

What price are we willing to pay for the sacrifice of the Saviour? The influence and spirit of our Heavenly Father and Jesus Christ are in the world today to guide us as we seek to live the principles of truth. Still, to each of us is given the right to accept or reject the Saviour and His word. To know God, we need to know and accept His Firstborn Son, Jesus Christ, the Jehovah of the Old Testament, our advocate with the Father. As Jesus literally gave His life to redeem us, we should accept His sacrifice by living a progressively better life.

Life in Ancient America COURSE 15 (ages 17, 18)

Lehi's family faced the same kind of problems we have today. His children had to learn that as we honor our fathers and mothers, make wise choices, exercise our free agency, keep ourselves morally clean, and value the spiritual above the material things of life, we learn to obey the laws of God, and thus obtain happiness.

The Articles of Faith COURSE 19 (ages 19-22)

Are you free? Are you saved? And how's your faith? February can be a banner month as lessons shed new

light on these old questions. Dr. James E. Talmage and President David O. McKay provide the ignition spark for many helpful discussions. A personal letter to a missionary son on the subject of the atonement provides a glimpse into the home life of our prophet.

Gospel Living in the Home COURSE 25 (adults)

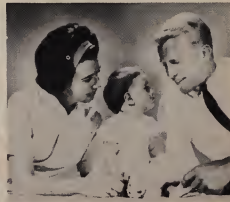
Want to hear how you talk? Listen to your children! They parrot many things parents say and do. February lessons will show the importance of setting a proper example, indicating that the formation of wholesome attitudes is basic to the wholesome life, for attitudes inspire behavior.

The Gospel in the Service of Man COURSE 27 (adults)

Happiness is health: moral, physical, and spiritual health. Joy comes with the ability to use fully every power with which we have been endowed. Conformity to truth leads to happiness and to health. Whenever truth is accepted and used, health results. Happiness must be active; it never can be static. It must always promote progress. February lessons show us how and why.

A Marvelous Work and a Wonder COURSE 29 (adults)

Why is Professor Charles Anthon an important figure in the story of the coming forth of the Book of Mormon? What Biblical passage is used by sectarian ministers to justify their stand that the canon of scripture is closed? What other places in the Bible warn that nothing should be added to or subtracted from the commandments being given? Students in Course 29 will discover the answers to these provocative questions in February.



Man's Search For Happiness

This article is from the sound track of the color film *Man's Search for Happiness*. Narrated by Elder Richard L. Evans, the film was presented continuously in two theatres of the Mormon Pavilion at the New York World's Fair in 1964 and 1965. Some three million persons viewed the picture there. This same movie is being shown daily at the new Visitors' Center on Temple Square in Salt Lake City. The narration has been translated into many foreign languages and is being shown in most missions of the Church.

The film was produced by the Department of Motion Picture Production of Brigham Young University.

Sometimes in your search for happiness, you ponder the meaning of your life, you sift your memory for beginnings, you send your mind ahead for directions; but all you really know is now, and you are lost in the present.

Who am I? How did I come to be? Time. Where does it take me? Toward death? And then what? Where did I come from?

God the Father of Us All

To understand why you are here you must first understand your beginnings. At birth you did not suddenly flair into existence out of nowhere; you have always lived. In pre-earth life you were with your Heavenly Father. There, as one of His spirit sons or daughters, you lived until you were ready to come to earth. As the poet Wordsworth said:

*... Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star
Hath elsewhere had its setting,*

And cometh from afar:

*Not in entire forgetfulness,
And not in utter nakedness,*

*But trailing clouds of glory do we come
From God, who is our home. . . .¹*

Upon entering mortal life, the memory of your life before birth was blotted out that you might live by faith and further prepare for the everlastingness of life. This mortal body in which your spirit now dwells is subject to pain, to difficulties, to death. For it is through opposition that you grow in strength of character. You must know pain to appreciate well-being; difficulties to develop courage; death to understand eternal life. You, then, whoever you are, are related, not only to every person

(For Course 5, lessons of March 12 and 26, "We Have Been Given the Right To Choose" and "The Resurrection"; for Course 7, lesson of February 5, "The Church of Jesus Christ Is Restored"; for Course 11, lesson of January 29, "Restoration of the Priesthood"; for Course 13, lessons of January 1 and 29, and March 26, "Eternal Progression," "God, Author of Eternal Progression," and "Resurrection"; for Course 19, lessons of February 5 and 19, "Free Agency" and "The Atonement and Salvation"; for Course 27, lessons of February 12 and 19, "Man Is That He Might Have Joy" and "Man's Free Agency"; to support family home evening lessons 1 and 3; and of general interest.)

¹William Wordsworth, "Intimations of Immortality."

on this earth who lives, who has lived, who will yet live, but to God, the Father of us all, and to His Son, our Saviour.

With your acceptance of the responsibility of earthlife, you were given a wondrous mortal body in the likeness of God.

So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:27.)

And the spirit and the body are the soul of man.

As sons and daughters of God, is it any wonder that you are an eternal part of His plan and purpose? And coming from such a noble heritage, that you have possibilities far beyond your greatest dreams? Be assured that your personal search for happiness has real purpose. Be assured that your life is worth living.

According to Your Choosing

Life offers you two precious gifts. One is time; the other is freedom of choice. The freedom to buy with your time what you will. You are free to exchange your allotment of time for thrills. You may trade it for base desires. You may invest it in greed. You may purchase with it vanity. You may spend your time in pursuit of material things; yours is the freedom to choose. But these are no bargains, for in them you find no lasting satisfaction.

Every day, every hour, every minute of your span of mortal years must be accounted for. And it is in this life that you walk by faith, and prove yourself able to choose good over evil, right over wrong, enduring happiness over mere amusement; and your eternal reward will be according to your choosing.

A prophet of God has said, "Men are that they might have joy": a joy that includes a fullness of life; a life dedicated to service, to love and harmony in the home, and the fruits of honest toil; an acceptance of the Gospel of Jesus Christ, of its requirements and commandments. Only in these will you find true happiness—the happiness which does not fade with the lights, and the music, and the crowds.

Death and Life

God has placed you on earth without memory of your pre-mortal past. But he has not left you without hope or without faith in life after death. This He has promised you:

... I am the resurrection, and the life: he that be-



Colorful panoramic view of "Man's Search for Happiness" accompanies narration.

lieveth in me, though he were dead, yet shall he live.
(John 11:25.)

One of the best attested facts of sacred history is the resurrection of the Lord Jesus Christ. Three days following His crucifixion, the disciples were gathered together as recorded in scripture:

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. (John 20: 19-20.)

Just as you lived before mortal birth, just as you now live in this life, so through the love and sacrifice of your Saviour do you continue to live after death.

Like every member of the human race, you were born and you must die. Your birth is a matter of record, you take it for granted. But death, that uncertain door that leads ahead, has been for man an awesome mystery.

Life's greatest test comes with the death of a loved one. And without faith in the immortality of the soul, the separation of death looms forever comfortless.

After death, though your mortal body lies in the earth, you, your spirit self, being eternal, continue to live. Your memory of this life will remain with you, and the knowledge of your life before birth will be restored. Like coming out of a darkened room into the light, through death you will emerge into a place of reawakening and find loved ones waiting to welcome you.

The Happiness of Eternity

So here you are on earth with no memory of

what went before, and only faith to whisper what comes after. Be assured that you are here not by accident or chance, but as part of a glorious, everlasting plan. By a still, small voice within you and through revelation to His appointed prophets, God, our Eternal Father, guides the affairs of His children today, as in the past.

In 1830, God re-established His Church and restored the fulness of His Gospel once more among men through a modern prophet, Joseph Smith. By revelation, our Saviour made known again the plan of salvation and exaltation. Salvation comes as a gift to every man through Jesus the Christ; but exaltation, which is the highest of eternal opportunities, you must earn. It is not enough just to believe in Jesus Christ; you must work and learn, search and pray, repent and improve, know His laws and live them.

This is the way to peace and happiness and the fulness of everlasting life. It is your Heavenly Father's way. We invite you to explore it, to test it, to pray and search and seriously consider. Prove all things. Hold fast that which is good. Only if you are unafraid of truth can you find it, but it leads to limitless opportunities with your loved ones with you, always and forever.

Therein lies your happiness. A happiness deeper than passing pleasure. A happiness beyond the understanding of man. A happiness, not of the moment, but of eternity.

This is every man's search. This is the purpose of life. This is the key to happiness. For the God and Father of us all has said,

. . . This is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

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Art by Dale Kilbourn.

IN HIS STEPS

by Elder Mark E. Petersen
of the Council of the Twelve

The footsteps of Christ. Can we really follow them? He is the Creator of the worlds. He is the Redeemer of all mankind.

Is it really possible that we can walk in His steps? Can we truly become like Him? "I am meek and lowly in heart" (*Matthew 11:29*) said the Saviour, as He erased any thought that He is unapproachable.

Not only does He invite us to follow Him, He pleads with us to be one with Him.

The footsteps of Christ—what are they?

"I Must Be About My Father's Business"

In our minds let us follow Him briefly as He traversed the plains and hills of Palestine. At 12 years of age, in the temple at Jerusalem, He took

(For Course 9, lessons of January 22 and 29 and February 5; "A Leader Is True to His Calling," "A Leader Loves His Fellowmen," and "A Leader Worships God"; for Course 13, lessons of February 5 and 19, "God Among Men," "Who Jesus Is," and "Jesus, the Redeemer"; for Course 19, lesson of March 5, "Faith and Works"; for Course 25, lesson of January 15, "Steps in Eternity"; for Course 27, lesson of January 8, "How Knowledge Is Gained"; for Course 29, lesson of January 15, "Personality of the Father and the Son"; to support family home evening lessons 1, 2, and 3; and of general interest.)

the first step of which we have record—a step so basic that it controlled His entire life. It was expressed in these few words to His mother, "I must be about my Father's business." (*Luke 2:49.*)

We also must take that step if our subsequent steps are to have true significance. We must make this overall decision a part of us. We must decide now to be about our Father's business.

Like Jesus, we must make all our subsequent decisions in life harmonize with this overall purpose. Whenever we wonder which way to go, we must ask ourselves which way will help us or hinder us in being about our Father's business.

A decision at the outset will help predetermine what we will do all the rest of our lives. Such a predetermined decision will be like a rudder to a ship. It will keep us on course in the years to come. It will put in clear perspective all the allurements of the world, as opposed to the great advantages of serving God.

So our first footstep must be His first step—a determination to be about our Father's business always.

Honor the Authority of God's Servants

At the beginning of His active ministry, Jesus took another basic step. This, too, we must take. He walked to the River Jordan where John was engaged in his calling.

Jesus was the Master. John was His servant. The Baptist fully realized this. On recognizing the Master, John sought baptism of Him, for baptism was required of all. But Jesus was not called to baptize John. The reverse was true. John was appointed to baptize Jesus and all others who would come to him.

Jesus knew this and bowed to the authority of John. He recognized him as a noble servant of God, humble though he was, and He accepted baptism at his hands, "for thus it cometh us to fulfill all righteousness." (*Matthew 3:15.*)

This important step in His active ministry was to acknowledge the divine appointment of another servant of God. He recognized and honored this calling. Are we ready to take a similar step with respect to the Lord's servants among whom we live and labor?

Fasting and Resisting Evil

He walked further and took another step—that of fasting and prayer. Although He was the Creator of worlds and the Redeemer of all, He nevertheless needed strength from above and knew it could be obtained through fasting and prayer. Are we willing to take this step with Him and make fasting and prayer important in our lives?

As He walked further, He was accosted by Lucifer, who tempted Him, even insulted Him, saying,

"If thou be the Son of God, command that these stones be made bread." "If thou be the Son of God, cast thyself down." (*Matthew* 4:3, 6.)

By insinuation Lucifer denied that Jesus was begotten of the Father.

With clever deception Lucifer said further, "All these things will I give thee, if thou wilt fall down and worship me." (*Matthew* 4:9.) He referred to the kingdoms of the world and the glory of them.

Not tempted by wealth, Jesus turned His back upon it. Not interested in Lucifer's promise of power, He disdained it. Not enticed by appetite, He shunned it. In no way influenced by Lucifer, the Saviour said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Matthew* 4:4, 10.)

Are we ready to take that position with Him? As we walk in His footsteps, may we keep in mind this great day in His life and remember the steps that we, too, must take to resist the glittering allurements of the adversary.

The Two Great Commandments

Jesus then began to preach. He became known as the great teacher and gave inspired instruction both by example and by precept. He lived as He taught. The kingdom of heaven was perfectly reflected in His life. What He did was as eloquent as what He said. Are we ready to take this step with Him?

His first and great commandment, was to love the Lord our God, but this love was to be expressed in terms of obedience: "If ye love me, keep my commandments," He said. "He that hath my commandments, and keepeth them, he it is that loveth me." (*John* 14:15, 21.) Are we ready for this step, the step of full obedience?

What are some of the commandments He expects us to obey? The first and great one, as we have said, is to love God. "And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew* 22:39.)

This commandment embraced many things, even to the point of giving one's life for a friend. "Greater love hath no man than this" (*John* 15:13), the Saviour taught, as He Himself took that step.

At no time did He ask anything of others that He was not willing to do Himself. This is one reason He was the greater teacher. Are we willing to teach in this way?

He gave us details as to how we are to love our neighbors as ourselves. Can we walk with Him into those paths?

His High Example

Blessed are the meek, the merciful, the peacemakers. Can we truly follow Him without meekness? Are we Christians indeed if we lack the quality of mercy? Are we peacemakers in our families and in our communities, or are we quarrelsome agitators? Do we envy? Do we covet?

These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. (*Proverbs* 6:16-19.)

In what sharp contrast are the things which the Lord loves and teaches. Again He said:

... Whosoever is angry with his brother without a cause shall be in danger of the judgment . . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (*Matthew* 5:22-24.)

Can we accept that step? And are we ready to take it?

He taught that we should love all men, even our enemies. He asked us to pray for them, not hate them. "Judge not, that ye be not judged," He said (*Matthew* 7:1), and then asked:

... Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (*Matthew* 7:1, 3.)

As He taught sincerity of purpose, He cried out, "Be not as the hypocrites!" (See *Matthew* 6:5.)

He urged that we do not say one thing and mean another, nor wear a false mask of piety, nor misrepresent nor lie, nor cheat nor deceive in any way.

Do not steal, do not bear false witness—be honest in all things. That was His theme. That He exemplified in His life. Can we pattern our lives after His high example? Have we the strength of character to take these steps, as we follow after Him?

Great Things and Small Things

And then came another step. He sustained the ancient saying, "Be ye clean, that bear the vessels of the Lord." (*Isaiah* 52:11.) To follow Him we must be clean of mind, undefiled in body, and immaculate in our morality.

(Concluded on following page.)

IN HIS STEPS (Concluded from preceding page.)

He well understood the penalties of the evil path. He knew the thought is father of the act. A clean life is impossible without a clean mind. He had taught previously that we should love God with all our mind, as well as with all our heart. And that must indeed mean with a clean mind and a pure heart. A clean mind and a pure heart will find no place for lust in any particular, either lust for possessions or lust of the flesh.

As He spoke of great things, He also spoke of little things, knowing that each act of our lives influences our character and helps to determine the extent to which we follow in His steps.

But even the little things are necessary. They, too, are a part of the overall obedience which He requires. And so is example, even in little things. For little infractions can grow into big ones, leading us astray. Obedience in little things can make great characters of us all. And so He said:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5:19.)

The Path of Prayer

As He walked in the path of prayer, He asked His disciples to walk with Him but said that their prayers must be sincere:

. . . Thou shalt not be as the hypocrites are. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matthew 6:5-6.)

He taught us the Lord's Prayer, and with it the great lesson of forgiveness which must ever be a part of prayer. For how can we pray to God in sincerity if we have bitterness in our hearts toward our fellowmen? The spirit of prayer and the spirit of forgiveness are inseparable. ". . . If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:15.)

There can be no complete understanding with God if there remains misunderstanding with our neighbors. We must seek a reconciliation before we bring our gift to the altar.

To pray sincerely means to love sincerely, to drive all evil from our minds, all rancor and covetness from our hearts. "I . . . will forgive whom I will forgive," said the Lord, "but of you it is required to forgive all men." (Doctrine and Covenants 64:10.)

"Thy Will Be Done"

He taught us to put God first in our lives. Have we the courage to take this step? If it seems hard, let us remember the lesson of Gethsemane: ". . . Not as I will, but as thou wilt." (Matthew 26:39.)

Our eye must be single to the glory of God. ". . . If thine eye be evil, thy whole body shall be full of darkness. . . ." (Matthew 6:23.) Where our treasure is, there will be our heart also.

Are we fearful of the step toward complete devotion? We need not be. Consider the lilies of the field, how they grow. Or behold the fowls of the air. Your Heavenly Father feedeth them. Are ye not much better than they?

. . . Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33.)

As we follow in His footsteps, we begin to realize that without doing so there is no true excellence and no genuine soul growth. We see, too, that these are the steps towards perfection. And that we can reach our goal only if we follow them all the way. It is not a tedious task. Our load need not be burdensome. But neither will it be easy. Is perfection an easy goal to achieve? He will make our burdens light and our yoke easy as we follow in His footsteps, for this is His promise.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Matthew 11:28-30.)

Library File Reference: JESUS CHRIST.

ETERNAL MAN

Readers of *The Instructor* series, "The Problems Facing Man," by Dr. Truman G. Madsen, professor of philosophy and religion at Brigham Young University, will be interested to know that this series is now available in book form under the title *Eternal Man*; Deseret Book Company, Salt Lake City, Utah; price, \$2.00.

The series was published in *The Instructor* after much popular interest in the first article, "Whence Cometh Man???" Other titles in the series are: "Identity or Nothing," "Creation and Procreation," "The Spirit and the Body," "Evil and Suffering," "Freedom and Fulfillment," and "Revelation and Self-revelation." The articles are copiously footnoted.



“...And He Waxed Strong”

*Did Jesus watch the busy ants,
The lilies in the spring?
Did He pick up a fallen sparrow,
Hurt, and suffering?*

*Did He chase foxes to their holes?
Or help His mother knead
The leavening into the bread?
Or taste a mustard seed?*

*Did He run home to Mary
To mend a trouser tear?
He must have lived like every boy:
He knew how patches wear.*

*“And He waxed strong, in grace with God . . .”
We read no more, no less:
The Book is silent. Of His boyhood days,
We can but guess.*

—Mabel Jones Gabbott.

(For Course 1a, lessons of January 29, “When Jesus Was Born” and “When Jesus Was a Boy.”)
Library File Reference: JESUS CHRIST- CHILDHOOD.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:

First number is the year; second number is the month;
third number is the page. (e.g. 60-3-103 means 1960,
March, page 103.)

Fbs—flannelboard story. Cs—center spread.
Isbc—inside back cover. Osbc—outside back cover.
Conv—Convention Issue.
CR—Centennial Reprint.
*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER													
March	1	1a	3	5	7	9	11	13	15	19	25	27	29
5	64-5-Cover 65-10-Cover 65-11-426 66-8-Fbs	61-1-32 65-11-461 65-1-Fbs 66-3-Cover 66-4-CR 66-7-270 66-8-Cover, 309	58-10-Cs 63-1-3 65-2-Fbs 65-1-38	61-1-16, 35 66-6-208 66-9-344	61-1-Cs, 28 66-7-Isbc 66-8-Isbc 66-9-Cover 66-9-351	61-1-28, 30 65-9-Cs 66-9-Isbc 66-1-12 66-6-Cs	Review	61-1-4 63-1-3, 10 65-1-6 66-11-Fbs	54-10-Cs* 61-1-4 64-11-Fbs, 432 66-11-Fbs	61-1-4 63-1-3 63-1-14, 39	61-12-426 63-1-14, 12 65-1-1, 32 66-4-CR 66-6-218 66-9-344	61-1-14 63-1-8, 12 66-9-Fbs	64-12-472
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	26	61-1-10 63-4-140 65-11-Cover, 426 66-6-224	61-1-10 64-3-100 64-8-Cover 64-11-Cover 66-6-222	63-1-Fbs 66-9-Cs	60-4-Cs 63-1-21, 36 64-1-4, 14 65-1-40 66-2-44, 54, 61 66-9-Cs	63-1-10 63-1-21, 36 67-Cover, 264	55-3-Cs 65-4-Cs 66-9-351, 361	Review	65-1-40 66-2-Cover, 44, Cs Fbs, Isbc 66-2-Isbc 66-9-Cs	52-1-Cs* 64-10-Cs* 61-1-4 66-4-132	Review	Review	66-7-250 66-9-Isbc

The Resurrection

VICTORY OVER DEATH

SUGGESTED EASTER MORNING SERVICE FOR JUNIOR SUNDAY SCHOOL, MARCH 26

Devotional Prelude.

Opening Hymn: "I Think When I Read That Sweet Story," *The Children Sing*, No. 9.

Invocation.

Sacrament Hymn: "Jesus, Once of Humble Birth," *The Children Sing*, No. 15.

Sacrament Gem.

Sacrament Service.

Hymn: "Hosanna," see *The Instructor*, October, 1965, page 409; or *Reprints from The Instructor*, No. 6.

TALK: "The Story of Easter Morning." (See *Growing In The Gospel*, Part I, page 115; also, *John* 20:1-8. This story should be given by an adult who can draw vivid pictures with words and convey to the children the love and warmth that existed between Jesus and His friends.)

Mary Magdalene was a friend of Jesus. She loved Him very much and was saddened by His death. She went to the place where He was buried—a cave in the mountainside which became His "sepulchre" or burying place.

She went early in the morning of the first day of the week. It was still dark, but Mary could see that the large stone which had been placed in front of the opening had been rolled away. She ran quickly to tell Simon Peter and John, other friends of Jesus.

She said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

The two friends then ran quickly to the sepulchre. They saw that Jesus was gone. Only the clothes He had been wrapped in were there, lying neatly in a pile.

After the others left the sepul-

chre, Mary stayed there, weeping. When she looked again into the sepulchre, she saw two angels dressed in white. They were sitting where the body of Jesus had lain. And they said, "Woman, why weepest thou?"

She answered, "Because they have taken away my Lord, and I know not where they have laid him."

Then she turned around and saw another person standing there. She did not know who he was. She thought he might be the gardener until she heard Him say, "Mary."

Then she knew. It was Jesus.

He told her not to touch Him because He had not yet gone to our Father in heaven. Then Mary ran to tell others that she had seen Jesus and He had spoken to her.

That exciting story happened on the first Easter Sunday. It happened in the morning. This next story happened in the evening of Easter Sunday.

TALK: "The Story of Easter Evening." (See *Growing In The Gospel* Part I, pages 115-116; see also *John* 20:19-29.)

It was the evening of the same day. The friends of Jesus were meeting together in a room with all the doors shut. They were afraid of the wicked people who had killed Jesus.

Then Jesus came and stood with them and said unto them, "Peace be unto you."

He showed them His hands and the side of His body where He had been wounded. His special followers were very glad to see Him. They knew it really was Jesus.

But Thomas, one of the followers of Jesus, was not there when Jesus came. So, later on, they said

to Thomas, "We have seen the Lord."

Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Eight days later Jesus came again. This time He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

And Thomas said, "My Lord and my God." He knew it was Jesus.

Yes, Easter is a special time for us to remember that Jesus was resurrected and went to live again with our Father in heaven.

TALK: "Today Is Easter Sunday." (At this time, remembering Jesus and loving Him should be tied in with the stories, and a practical application made to the children's own lives.)

What does Easter Sunday represent? It is the day when Jesus awakened from death and went again to live with our Heavenly Father. What can we do to let Jesus know that we remember Him and love Him for what He did for us? Can we come to Church? Can we hear stories about Jesus? Can we help our mothers and fathers? Can we be kind to the elderly? Can we be kind to our friends?

Let children talk about what they might do. Stress the spiritual significance of the day, not the holiday nor its commercial aspects.

Closing Hymn: "I Know That My Redeemer Lives," *The Children Sing*, No. 17 (one verse).



Painting by Sidney King from LDS Pavilion, New York World's Fair.

*"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him. My Lord and my God."
(John 20:27-28.)*

We Remember Jesus

SUGGESTED EASTER MORNING SERVICE FOR SENIOR SUNDAY SCHOOL, MARCH 26

THEME:

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Corinthians 15:57.)

Devotional Prelude.

Opening Hymn: "We'll Sing All Hail to Jesus Name,"—*Hymns, Church of Jesus Christ of Latter-day Saints*, No. 218.

Invocation.

2½-minute talks:

1. The story of the Saviour's compassion for the thief on the cross.
2. What the Saviour's death and resurrection mean to me.

Hymns by the congregation:

(The hymn practice should consist of these two hymns being sung in their entirety without interpretive comment by the chorister.)

"Jesus, the Very Thought of Thee," *Hymns*, No. 148. (Hymn for the month.)

"Abide With Me; 'Tis Eventide," *Hymns*, No. 2.

A Message from the Bishop:

"The Significance of the Sacrament on this Easter Sunday." (10 minutes.)

Sacrament Hymn: "In Memory of the Crucified," *Hymns*, No. 99.

Sacrament Gem.

Sacrament Service.

Talks:

The effectiveness of this Easter program is dependent upon the careful selection of five individuals who will make the necessary preparation and retell (rather than read) these stories with conviction.

SPEAKER NUMBER 1

"TWO MEMBERS DIED COURAGEOUSLY FOR TRUTH!"

The crack of six rifles echoed

over the little town of San Marcos, not far from Mexico City. Jesuita Monroy knew that her son, Rafael, and his companion, Vicente Morales, were dead.

Pulling a shawl over her head, she hurried out to find their bodies, heedless of a downpour of rain which washed over the ground as if to erase the stain of martyrs' blood from this Sabbath day, July 17, 1915.

Senora Monroy knew most of the story leading to the death of the two men. The rest she heard later from a soldier who had been a witness to their execution.

When revolutionary upheavals in Mexico forced the abandonment of the missionary effort there in 1913, Rafael Monroy, a storekeeper in his thirties, was left in charge of the San Marcos Branch of the Mexican Mission. He had been a member of the Church for only three months.

Rafael held weekly meetings with the little group of seven members. He taught the Gospel to his neighbors, and the branch grew. By May, 1915, 50 people had been baptized; 75 were attending the meetings.

At this time, two rival armies fighting for control of the country descended on San Marcos. For a time, Carranza held the town. Then Zapata with his fanatic devotees of the Virgin of Guadalupe gained possession.

A neighbor of the Monroys, fiercely opposed to their religious activities, went to the Zapata headquarters and denounced Rafael as a Carranzista and as a Mormon.

Soldiers surrounded the Monroy house. Rafael was arrested, to-

gether with Vicente, a member of the Church who happened to be visiting there. "Give up your arms," the soldiers demanded.

Drawing from his pocket a Bible and a Book of Mormon, Rafael answered, "Senores, these are the only arms I ever carry. They are the arms of truth against error."

The two men were tortured, threatened, and told to renounce their religion. "My religion is dearer to me than my life and I cannot forsake it," Rafael declared.

He spent the afternoon in jail reading and explaining the scriptures to his fellow prisoners and to the guards. At 7 p.m. his mother brought some food. Rafael blessed it, but did not eat. "I am fasting today," he said.

Moments later he and Vicente were marched to a large tree on the outskirts of San Marcos. They were offered their freedom if they would forsake their religion and join the Zapatistas. They refused.

Rafael was allowed to pray. He knelt and asked protection for his family, for the little branch. Finally, he prayed for his executioners, "Father, forgive them, for they know not what they do."

Rising and folding his arms, he announced, "Senores, I am at your service."

"Never have I seen men die more courageously," the soldier said.

SPEAKER NUMBER 2

"A MISSIONARY SOLDIER IN VIETNAM"

A flight of four F4C Phantom Fighter bombers taxied onto the

¹Church News, September 12, 1959, page 19. Reprinted by permission.

²See *The Instructor*, November, 1966, page 240, for complete story.



Painting by Sidney King from LDS Pavilion, New York World's Fair.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." (John 20:16.)

runway. They went through last-minute engine checks, lowered takeoff flaps, and waited for the tower's call, "Cleared for takeoff." When it came, the pilot of the lead plane pushed the throttles full forward into afterburner and started his roll.

One hour and forty minutes later, the flight called the tower for clearance to land. Moments later, the waiting crew chiefs watched three "birds" break from their close formation into the standard 360-degree turn for landing. The flight taxied into the fuel pits; engines were shut down, and the pilots climbed out of the aircraft. The waiting crewmen began refueling their planes, preparing them for the next flight. As the pilots started toward the debriefing tent, they were stopped by a sergeant.

"Sir, will the lead plane be down soon?"

"No, sergeant. I'm sorry. He was hit and went in. There were no chutes. No one got out."

... On [a subsequent] mission our target was a group of storage sheds located high in the jungle-covered mountains, north of Vietnam's central plateau. To destroy the ammunitions and supply sheds hidden in a side gully between two steep ridges, we were forced to make very low passes on the target. Popping over the first ridge, we dived into the canyon beyond. Kicking the rudder hard over to line up the target, we fired a short burst from our cannons and then pulled back hard on the stick to avoid the next ridge, now looming high above us.

On the first and second runs we fired too soon, and our incendiary

bullets fell short of the target. On the third pass, determined to hit the target, we pressed in too close. As we fired, then pulled back hard on the stick, with both engines giving full power, we saw the ridge hanging over us. At that moment I *knew* that, like so many of my friends, I was not going home. There was no doubt, no question in my mind. My eyes declared me dead. The jungle-covered ridge rushed to meet us. Then, suddenly, we were over the ridge and high above it!

What was it like, that moment when all hope was gone, and death seemed certain? Looking back, I find that the wonder and the joy I suddenly experienced came not when our "bird" flew clear and carried us over the ridge. It came instead in that moment which I imagined to be my last on earth. When I knew death, I also knew that God lived, that life was eternal, and that, even flying into that ridge, I would have gone home. And I was not afraid.

Hymn: "Come, Come, Ye Saints,"

Hymns, No. 13. (Fourth verse only.)

And should we die before our journey's through, happy day! all is well!

SPEAKER NUMBER 3

"AND SHOULD WE DIE"

President Heber J. Grant related the following story as told to him by Oscar Winters:

One night, as we were making camp, we noticed one of the brethren had not arrived, and a volunteer party was immediately organized to return and see if anything had happened to him. Just as we were about to start, we saw the missing brother coming in the distance. When he arrived, he said he had been quite sick; so some of us unyoked his oxen and at-

(Concluded on page 19.)

The Instructor, July, 1961, page 231.

BAPTISM: AN ETERNAL EXPERIENCE

by N. La Verl Christensen*

They were pretty little girls in Sunday best, with smiling faces and anticipation in their eyes. "Come in," I invited, swinging the front door wide.

When we were seated comfortably in the living room, Susan, older of the two, asked: "Bishop, will you help us get baptized?"

I had met the girls a few weeks before at Sunday School. Later I visited their home where we had first discussed baptism with the parents. Newcomers in the ward, the family had moved from the midwestern United States where they had had little contact with the Church. The father was semi-active; the mother was not a member of the Church.

"I'll certainly be pleased to help you in this important step," I told the girls. "Let's see, are you both old enough?"

"I'm nine," Susan replied. "Nancy is eight—it's her birthday today." The smaller girl smiled proudly.

"Congratulations, Nancy," I said. "A recommend for baptism will be a wonderful birthday gift for you."

Usually, as a bishop, I tried to keep pre-baptismal interviews short, with emphasis on spiritual values. Usually, the partnership of home, Sunday School, and Primary already had provided an understanding of baptism. Since Susan and Nancy lacked the background, I explained to them in detail the purposes, prerequisites, covenants, responsibilities, and blessings of the ordinance. The girls were most responsive, and a sweet spirit prevailed. My only regret was that the parents had not come.

The baptismal service the next Saturday was inspirational, as was the confirmation on fast Sunday. The parents did attend both of these services and showed much joy.

Throughout the Church hundreds of Susans and Nancys and their male counterparts reach the age of accountability each month. It is the responsibility of Course 5 teachers to prepare them for baptism. There are five key points which should be emphasized:

First, the two main purposes in baptism are (a) to obtain admission to the Church, and (b) to receive remission of sins. Until baptism, children belong to the Church only through their parents' membership. Through baptism they become members in their own right. According to the law of the Lord, children over eight are held responsible for their own sins, but through repentance and baptism they can obtain forgiveness.

Second, a valid baptism must be performed by immersion, following the pattern laid down by the Saviour. His baptism by John the Baptist is our example.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:16, 17.)

Third, we make certain cov-



Art by Dale Kilbourn.

enants with the Lord when we enter the waters of baptism. We cannot emphasize these covenants too much. Many general authorities have called attention to them. Elder Erastus Snow cited "celestial honors" that await the Saints "if they . . . keep sacred and holy the covenants they made in baptism."¹

Elder James E. Talmage said:

If we covenant with the Lord at the waters of baptism, and thereafter seek to observe His law, He is merciful to pardon our little transgressions through repentance, sincere and true. . . .²

We are reminded of the covenants we make at baptism when we partake of the sacrament. Brother Roy W. Doxey identifies the covenants, as indicated in the sacramental prayers, as follows: (1) That we will always remember the Saviour and His atoning sacrifice; (2) that we will take upon ourselves His

(For Course 5, lessons of January 29 to February 12, "We Are Baptized by One Having Authority," "We Are Baptized by Immersion," and "He That Is Baptized Shall Be Saved"; for Course 7, lessons of January 29 and February 12, "The Book of Mormon Teaches Baptism" and "The Prophet at Kirtland and Independence"; for Course 13, lesson of March 19, "Baptism"; for Course 19, lesson of March 19, "Baptism"; for Course 27, lesson of February 12, "Man Is That He Might Have Joy"; for Course 29, lesson of March 26, "Ordinance of Baptism"; to support family home evening lesson 1; and of general interest.)

¹N. La Verl Christensen is a member of the Utah Stake high council. Previously, he served as bishop of the Provo 4th Ward. Born in Hinkley, Utah, he attended Brigham Young University, and served in the United States Navy. Brother Christensen joined the staff of *The Provo Daily Herald* before World War II, and is now editor of the paper. He is an active member of the Provo Chamber of Commerce. He and his wife, the former Fay Van Wageningen, have two children.

²Journal of Discourses 8:218, Aug. 26, 1860.

³James E. Talmage, *Articles of Faith*; Deseret News, Salt Lake City, Utah, 1901, pages 142-145.

THE RESURRECTION: VICTORY OVER DEATH (Concluded from page 17.)

tended to his part of the camp duties. After supper, he sat down before the campfire on a large rock and sang in a very faint but plaintive and sweet voice the hymn, "Come, Come, Ye Saints." It was a rule of the camp that whenever anybody started this hymn all in the camp should join; but for some reason, this evening nobody joined him; he sang the hymn alone. When he had finished, I doubt if there was a single dry eye in the camp. The next morning we noticed that he was not yoking up his cattle. We went to his wagon and found that he had died during the night. We dug a shallow grave, and after we had covered his body with the earth we rolled a large stone to the head of the grave to mark it, the stone

on which he had been sitting the night before when he sang: "And should we die before our journey's through, happy day! all is well!"

SPEAKER NUMBER 4 AN EXPERIENCE OF JEDEDIAH M. GRANT

While crossing the plains, Brother Jedediah M. Grant, who later became a member of the First Presidency of the Church, lost his wife and a daughter in the space of a few days. After much grief and despair, he caught this glorious vision of what had happened to his departed loved ones:

"God has made it plain. The joy of Paradise where my wife and baby are together seems to be upon me tonight. For some wise purpose they have been released from the earth struggles into which you

name and never bring shame upon it; and (3) that we will always obey His commandments.³

How many children understand this? It is our responsibility as parents and officers and teachers in the Church to see that all of them do.

Fourth, the person baptizing must hold the priesthood and be properly appointed by the presiding officers. In other words, he needs authority.

Fifth, certain prerequisites to baptism must be met. Discussing these, Elder John A. Widtsoe said:

The principles of the Gospel and the duties of the Saints should be fully explained. . . . The law of tithing should be taught, the Word of Wisdom made clear, and the importance of living according to the principles of the Gospel stressed. It is absolutely essential that they (the candidates for baptism) believe with all their hearts that Jesus is the Christ, and that Joseph Smith was a prophet of God. . . .⁴

Above all, baptism should be portrayed as the pleasant, wonderful, spiritual experience that it is. Rather than imposing restrictions which curtail the fullness of living, it lights the way to eternal happiness and salvation.

This I tried to explain that day to two sweet little girls. I believe they still have the light of the Gospel in their hearts. And I pray that they always will.

³Roy W. Doxey, *The Doctrine and Covenants Speaks*; Deseret Book Company, Salt Lake City, Utah; page 131.

⁴John A. Widtsoe, *Priesthood and Church Government*; Deseret Book Company, Salt Lake City, Utah; page 350. Library File Reference: BAPTISM.

and I are plunged. They are many times happier than we can possibly be here. This camping ground should be the saddest of all sad places to me, but this night it seems to be close under heaven."

All of us sometime must cross this same threshold and rise in the resurrection, following the pattern set by Jesus.

SPEAKER NUMBER 5

THE STORY OF THE FIRST EASTER MORNING AS TOLD IN SCRIPTURE

John 19:41-42; John 20:1-17.

Easter Hymn: "There Is a Green Hill Far Away," *Hymns*, No. 201.

Benediction.

Easter Program Committee: Vernon J. LeeMaster, Chairman; Henry Eyring; Robert Cundick.

ATTITUDES ATTITUDES ATTITUDES YOUR ATTITUDES ARE SHOWING

by Max J. Berryessa*

Some years ago Gem Gilbert, a British tennis star, died just as a dentist was about to pull one of her teeth. The circumstances around her untimely death brought to light an unusual story from her early childhood.

Victim of Her Own Fear

As a small child Gem had gone to the dentist's office with her mother, who was to have a tooth extracted. It was a tragic experience. Her mother had died as the dentist was making preparation to remove the troublesome tooth.

This traumatic experience was so indelibly printed in Gem Gilbert's mind that she began to picture herself dying in exactly the same way. The mental picture became such a reality in her life that she carried it in her mind for 30 years. So real was this fear that she refused to be treated by any dentist in spite of her need for treatment. Finally, however, she developed a toothache that caused such severe pain she unwillingly consented to the services of a dentist. This agreement was not made without a great deal of concession. The dentist was to come to her home and she was to have present her medical doctor and her minister.

When the dentist arrived, he sat his patient in a chair, put a bib around her neck and prepared to remove the tooth. At the sight of the instruments,

(For Course 7, lesson of January 8, "Why Joseph Smith Prayed"; for Course 11, lessons of January 8 and 15, "In Search of Truth," "Vision of Joseph Smith," and "Waiting and Learning"; for Course 13, lessons of March 5 and 12, "Faith" and "Repentance"; for Course 15, lessons of March 5 and 12, "Faith and Works" and "Repentance"; for Course 25, lessons of February 26 and March 5, "Attitudes Inspire Behavior" and "Understand Your Child's Behavior"; to support family home evening lesson 1; and of general interest.)

*Max J. Berryessa is a member of the Church Children's Correlation Committee, and he has served as a bishop. Born in Cardston, Alberta, Canada, he graduated from Weber Junior College (1947), Brigham Young University (M.S., 1949), and Stanford University (Ed.D., 1959). Brother Berryessa served as an advisor to the Ministry of Education in Iran (1951-54) and Thailand (1961-63). He and his wife (Janet Greaves) are members of the Edgemont 4th Ward, East Sharon (Utah) Stake, and have four children.

she suddenly slumped in her chair and died, the victim of her own fear.†

Physical Illness From Negative Attitudes

While this example is extreme and dramatic, it nevertheless points out the tremendous effect our attitudes can have on our lives. Many of us are doing damage to ourselves because of our negative attitudes toward others or toward the organizations with which we are associated. The negative attitudes may be expressed because of discouragement, insecurity, fear, hate, or because of a lack of understanding. Whatever the reason for such attitudes, we must recognize their damaging effect upon us and those with whom we live and associate.

Physicians tell us that sometimes negative attitudes can literally cause a person to be physically ill. As a school administrator I was made aware of this fact when I observed a certain child who would frequently become nauseated when she came to school in the mornings. We discovered this reaction was caused by feelings of extreme tension resulting from a poor relationship that existed between the child and her teacher. Apparently her attitude toward the situation physically upset the normal functioning of her body.

Positive Thinking, A Beneficial Tonic

On the other hand, some medical men believe that positive thinking actually can exert a beneficial tonic to many of the glands and organs of the body. This "beneficial tonic" contributes greatly to one's happiness, for it seems to be true that the attitude a person has toward an experience is directly related to the amount of happiness he receives from

†See Norman Vincent Peale, *The Amazing Results of Positive Thinking*; Prentice-Hall, Englewood Cliffs, New Jersey, 1959; page 201.

that experience. We frequently see people performing the same kind of work under basically similar conditions, and yet there is a great difference in the way they feel about their work. Some are extremely happy in what they are doing, while their counterparts may be quite dissatisfied, even to the point of being miserable.

The old tale of the two buckets at the well shows a parallel to this situation. The buckets were attached to each end of the rope. As one bucket was brought to the top of the well full of water, the other was being lowered to the bottom, empty. One day in the course of the operation as the buckets were passing each other, one bucket bitterly complained to the other saying, "It doesn't make any difference *how* many times I come up full of water, I always go back down empty." The other bucket, displaying a more positive attitude toward his work, exclaimed jubilantly, "You know, it doesn't make any difference *how* many times I go down *empty*, I always come up *full*."

A positive and cheerful attitude is not only beneficial for the physical and mental well being of an individual, it is vital to the well being of our society. President McKay tells us:

There are seeds of happiness in every soul. Our mental attitude and dispositions constitute the environment in which these seeds germinate. There is as much need for sunshine in our heart as for sunshine in the world. Today, as perhaps never before, mankind needs encouragement and cheer.¹

In describing further the importance of developing positive attitudes toward the varying experiences we have in life, President McKay says:

It is our duty to seek to acquire the art of being cheerful. A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind creator. It will sustain the soul in the darkest and most dreary places in the world. It will hold in check the demons of despair and stifle the power of discouragement and hopelessness. It is the brightest star that ever cast its radiance over the darkest soul, and one that seldom sets in the gloom of morbid fancies and foreboding imaginations.²

¹David O. McKay, *Treasures of Life*; Desert Book Company, Salt Lake City, Utah, 1962; page 59.

²David O. McKay, *Treasures of Life*, page 60.

Attitude of Mind Alters Your Life

Sterling W. Sill points out that while Nephi's accomplishments were far greater than those of his brothers, Laman and Lemuel, this difference could not be attributed to a differing parental background, because all three had the same parents. Neither was the difference in their environment, their education, their opportunities, their physical power, nor their mental ability. The basic difference was in their respective attitudes. Laman and Lemuel permitted a "foggy murkiness" to get into their attitudes. Elder Sill reminds us that the same problems of low spiritual visibility that plagued Laman and Lemuel bother many of us today.³ We tend to become discouraged easily, to find fault with those in authority over us, and to complain about the problems which confront us.

Many of the trials, struggles, and sorrows we face in life are actually experiences which are intended to strengthen us; to make us stronger that we may become more capable of accepting even greater challenges in the future. Such problems, then, are actually blessings in disguise which we may reject if we do not accept them with the proper attitude. The degree of emotional maturity of an individual can be determined by his reaction to the problems he faces in life. A negative attitude toward hardship and sorrow tends to create illwill, and we begin to see the world as a bleak and sorrowful place. Such an attitude saps our faith and courage and leaves us to face the world alone.

William James said:

The greatest discovery in my life is that human beings can alter their lives by altering their attitudes of mind.

The fact that some of us have developed negative attitudes and our lives tend to be colorless and uninspiring does not mean that this condition need persist indefinitely.

Remember, whatever you are, whatever job you are doing, whomever you are dealing with, and whatever your aspirations are—your attitudes are showing. Put them to work for you.⁴

³Sterling W. Sill, *The Glory of the Sun*; Bookcraft, Salt Lake City, Utah; pages 156-157.

⁴Howard R. Dressner, "Nine Steps to Personal Progress," *Nation's Business*, 48: 38-39, December, 1960. Library File Reference: ATTITUDES.

WHAT ABOUT CLASSROOM DISCIPLINE?

by Paul M. Hollingsworth*



Art by Dale Kilbourn.

A short time after I assumed the responsibility of Sunday School superintendent in our ward, we found a great many discipline problems in our classrooms. After meetings and discussions of our problems, the ideas, rules, and regulations found in this article were put into practice. Our discipline problems decreased during the following six months, and I thought we should share our success with other wards and branches in the Church. —The author.

Many problems of the Sunday School classroom can be solved before they start if the teacher is aware of certain tenets of classroom discipline.

Poor preparation of the lessons is a major cause of poor discipline in the classroom; but some other causes are sometimes more difficult to identify. For example: the class assignment may be too easy or

too difficult; the classroom atmosphere may be one of fear and repression; the constant threat of disciplinary action may be apparent.

The Sunday School teacher should try to develop good morale in his class by helping youngsters understand the objectives and goals of the lessons. This will help to maintain good discipline. The teacher should assume the role of an adult guide, with a full appreciation that he can be wrong.

Self-discipline should be encouraged and external control minimized. The wise teacher will help pupils make their own adjustments in the classroom. Each student should be treated as an important individual and should be held accountable for his own actions. The child who acts improperly should not be the one assigned to give the lesson next Sunday because of his actions this Sunday.

The teacher should make the reason clear when it is necessary to correct a student. Discipline must be related to the welfare of the class. Also, correction and treatment must always be carried out in relation to the student's intellectual and social background.

Constructive criticism is best. The teacher should praise and encourage the student for his best efforts, and avoid nagging and threats. In so doing, he can show the student how to improve.

If the teacher will hold individual conferences with each student, problem cases can be avoided. These conferences should be accomplished early in the year. They will not only help the teacher to become better acquainted with his students, they will set up a friendly relationship between teacher and students. At all times the teacher should encourage students to respect their teacher and other members of the class.

Following are rules for improving classroom discipline:

1. Enter the classroom quietly.
2. Make an orderly distribution of materials.
3. Have class officers help.
4. Open with prayer.
5. Maintain a positive approach to all problems.
6. Keep stressing the idea of self-discipline.
7. Radiate personal charm, forcefulness, resourcefulness, judgment, tact, patience, vigor, sympathy, and humor.
8. Correct a child, but do not let it appear that you are the one who has been hurt; indicate that he himself, as well as the class, has suffered.

Discipline is not obtained by command; it is a result of excellent preparation in all factors affecting the learning processes. A well-prepared teacher has few, if any, discipline problems in his classroom.

*Paul M. Hollingsworth is director of the University of Nevada Reading Center and ward clerk of the Reno 2nd Ward, Reno North Stake. He attended Idaho State College, received a bachelor's degree from Brigham Young University (1953) and a doctor of education degree from Arizona State University (1964). Brother Hollingsworth has served in priesthood and auxiliary assignments and in the Tempe (Arizona) Stake Mission. He married Colleen Black; they have three children.

"Teaching Insights"—First in a Series
by Lowell L. Bennion

THE OUTCOME

When a builder erects a house, he has clearly in mind the finished product. The carpenter never hammers nails just to be hammering—only youngsters without vision do this.

Likewise football, soccer, rugby, or any other competitive sport derives much of its excitement—if not most of it—from the fact that coaches, players, and spectators all entertain the same anticipation. To cross the goal line is the decisive factor.

The farmer plows, harrows, levels, plants, fertilizes, weeds, and irrigates his land. But not one of these processes has full meaning in and of itself. The planter envisions a crop. This end-product determines his every move.

Likewise, good teaching is *outcome-oriented*. The effective Gospel teacher does not get bogged down in subject matter, nor in his own knowledge of it, nor in visual aids. Like the farmer, he sees beyond the immediate individual processes and envisages the outcome.

Nothing matters *ultimately* in the Church classroom, except what happens to each member of the class—what he walks out with at the end of the hour. Lessons, teacher-student relations, and teaching techniques are but means to this end. In preparing a lesson, a teacher might well ask himself: with what feeling, desire, concept, or motivation do I want my students to leave the classroom?

The Master Teacher had this kind of focus in His teaching. He brought about change in people's attitudes, outlook, and behavior. The washing of Peter's feet was not an end in itself, but illustrative of a basic concept of Christian service. A disciple of Christ is not to be ministered unto, but to minister: "It is more blessed to give than to receive." (Acts 20:35.) In due time, Peter became the kind of servant Jesus wanted him to be.

Gospel teaching should not be subject-matter centered but student-centered; nor is it enough to be student-centered in general. The focus of each



Art by Dale Kilbourn.

Nothing matters ultimately in the Sunday School classroom, except what happens to each member of the class—what he walks out with at the end of the lesson period there.

lesson is on each individual member of the class. One should strive to achieve a specific goal on a particular day in the lives of one's students, just as a farmer anticipates a specific crop as he plants his chosen seed.

Personality is the greatest thing in the universe—the personality of God and man. The very purpose of God is "to bring to pass the immortality and eternal life of man." (Moses 1:39.) *The teacher's task is the same.* Within his scope and power, with Divine help, he is to contribute to the spiritual growth, the eternal or God-like life, of each member of his class.

Each Sunday the teacher should focus on the outcome of his activity, on some single change he may help to bring to pass in the life of a student or in the lives of all his students; a change that is consistent with the Gospel, one that will help the individual gain eternal, or at least a more God-like, life.

... The sabbath was made for man, and not man for the sabbath. (Mark 2:27.)

Questions:

1. What is your chief concern as you prepare your lesson?
2. What aims of the teacher tend to conflict with the aim developed in the above statement?
3. Can you name a principle of the Gospel in which you feel the members of *your* class, in particular, need to grow?

Library File Reference: TEACHERS AND TEACHING.

A Latter-day Saint pilot came thundering across the desert sky to land his plane at Luke Field, Arizona. He had recently received his commission as a pilot in the U. S. Air Force, as symbolized by the silver wings which decorated the uniform he was so proud to wear. He was most confident as he guided his craft through the sunlit sky. Nearing the landing field he received instruction from the tower: "Your approach is too high. Lose altitude immediately."

The arrogant young pilot resented the instructions. Was he not a commissioned officer? He knew what he was doing. He did not need to be told by others. Continuing his course, he received the same landing instructions again. He was told he must take the plane up, circle, and make a more satisfactory landing approach. In his pride and determination to show the tower director he was a capable flier, the pilot switched off the radio and put the aircraft into a steep slip which is most dangerous at low altitudes. Consequently, the plane crashed into the

(For Course 5, lesson of March 19, "Repentance Is Necessary"; for Course 13, lesson of March 12, "Repentance"; for Course 19, lesson of March 12, "Repentance"; for Course 25, lesson of March 5, "Understand Your Child's Behavior"; to support family home evening lessons 2 and 3; and of general interest.)

* Dr. Dale T. Tingey is assistant administrator of seminaries and institutes for the Church Unified School System. He earned B.S. and M.A. degrees at University of Utah and Brigham Young University, respectively. In 1957 he earned his doctor's degree from Washington State University. Brother Tingey has served as a bishop and a high counselor, and now teaches a priests quorum in Edgemont 5th Ward, East Sharon (Utah) Stake. He served in the Czechoslovakian Mission from 1948 until the missionaries were expelled by the communists in 1950. He married Jeanette Dursteler; they have six children.

runway, causing extensive damage, with both the pilot and passenger narrowly escaping death.

Kindness Invites Contrition

By the time the young pilot was taken from the plane, he had already prepared a defense for his refusal to follow landing instructions. But a wise senior officer did not permit him the privilege of presenting his defense. He sat down with him and in a kind, informal manner pointed out that he had damaged a very expensive aircraft and jeopardized his own standing as a pilot in the United States Air Force. This calm, understanding approach completely disarmed the young, arrogant pilot and helped him realize his need for change. His defense now gone, he openly confessed his faults and committed himself to his senior officer to the effect that his future conduct would be beyond criticism. This experience proved to be a most valuable blessing in the life of this young pilot.

As we strive to help the youth of the Church overcome mistakes, we need always to be aware of their need to preserve their self-concept. Their own personal esteem or ego should not be threatened. Generally, a person will do almost anything to protect or even enhance the opinion he has of himself. Whenever the ego of an individual is threatened, he almost invariably throws up a protective shield, goes on the defense, and refuses to accept counsel. To come to appreciate and realize the self-concepts

*Like Solomon of old, parents and teachers
who would call youth
to repentance must develop . . .*

AN UNDERSTANDING HEART

*by Dale T. Tingey**



Art by Dale Kibbourn.

our students have, we must encourage them to express their innermost feelings without fear or threat of condemnation.

Because of the high standards of the Church, and because our young people strive diligently to maintain these standards, they are continually evaluating themselves, and many feel they are falling short of their expected performance. Often they become discouraged and feel rejected—not acceptable to parents, friends, or the Lord.

Our youth desire to do right, but they are under great pressure from their non-Latter-day Saint friends because of their comparatively high standards. Like all young people they desire to exercise their free agency and make their own decisions. It is while operating between these two positions that problems do sometimes arise and mistakes are made, making repentance necessary.

How Does One Encourage Repentance?

Since repentance is a process of change, we need to understand how to help our youth in this process. Often they are neither conditioned nor receptive and therefore resist change. Although they realize they have problems and difficulties, they tend to hold fast to set patterns of behavior and emphatically declare outwardly that they have no difficulties and that their actions are satisfactory.

Before a person can change he must have good inter-personal relations and feel that he is liked by others who appreciate and accept him for what he really is. When these conditions exist, he feels less threatened and gains sufficient confidence to initiate the change in his behavior. As he consciously proceeds with this course of action, he recognizes that others respond favorably to his sincere efforts to better himself. He now feels secure and is willing to let others know there is need in his life for a change and that he is anxious to seek assistance in effecting it.

Understanding Brings Solutions

When we criticize or condemn a person for mistakes, we immediately set up a barrier and decrease his possibility of making a change for the better.

A young priest who had been found guilty of stealing was, unfortunately, severely reprimanded for having brought disgrace upon himself, his parents, other members of the family, and the Church. He was also told that he had forfeited his chance to fulfill a mission. In an effort to maintain any semblance of self-esteem the boy automatically retaliated against those who had rejected him and decided to continue to bring sorrow to them by continuing in his evil ways. Fortunately, a wise teacher real-

ized what was happening; and through patience and wisdom he helped the boy regain his self-concept to the extent that the young man was reactivated in the priesthood and in his desire to prepare for a mission.

Change will generally come about in an individual only when circumstances free him from threat or extend to him understanding, encouragement, and acceptance. Parents faced with the problem of having their son return home at a reasonable hour after an evening's activities wisely established a course of action which brought success after many previous procedures had failed. They agreed with the boy upon a sensible hour for his return, and an alarm clock was set for that hour. This enabled the parents to obtain their necessary rest without anxiety. As the son returned he was to turn off the alarm and retire to his own bed. This brought a change in the behavior of the boy, with harmony and happiness implanted in the home.

Everybody Does It

A wise teacher, facing a group of youth allegedly guilty of cheating in school, was confronted with their justification: "Everybody does it"; "We would fail if we didn't"; "We don't want to be called 'chicken.'"

The teacher, after listing on the chalkboard the students' excuses for such conduct, suggested that each student imagine he was facing the Lord to account for this wrongdoing, and then select from the list of excuses the ones he felt would be acceptable before God. The students immediately began to recognize their need for change, and their previous attitude, "Who, me repent?" changed to one of contrition and confession with a desire to amend their thinking. They were taught that repentance is change in the right direction—growth toward a higher goal, necessary in the lives of all who wish to advance. Yes, all of us. It is a commandment with universal application. It is the way of the Lord, for He has said:

For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven. (Doctrine and Covenants 1:31-32.)

A truly repentant person who humbles himself before the Lord with a contrite heart and confesses his sins will be abundantly pardoned. He has the promise of the Lord:

For I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer. . . . (Doctrine and Covenants 84:61.)

Library File Reference: YOUTH.

SUNDAY SCHOOL RECORDS AND THE TEACHER

An alert superintendent uses the monthly report constantly to appraise the effectiveness of his work and to apprise the ward bishopric, stake leaders, and general board of the progress of the Sunday School.¹

What does the *teacher* have to do with the Sunday School reports?

The worth of all Sunday School reports depends first upon the teacher. It is he or she who fills out Form 1 each Sunday morning. (See illustration.) Form 1 is the basis of the other reports. It is copied on to Form 2, which is part of the secretary's minute book. Its figures are accumulated on Form 3 in quadruplicate; and a copy goes to the ward superintendency, the ward bishopric, the stake authorities, and the general board. The accumulations are compared in two ways on Forms 4 and 5, which are studied by the stake and general boards. These reports are valuable only to the extent that Form 1, filled out by the teacher each Sunday, is complete and accurate.

Completing columns 3 to 9 of Form 1 can be a perfunctory matter. A vertical line indicates (3) attendance at prayer meeting, (4) attendance of the regular teacher in Sunday School, (5) attendance of a substitute teacher in the absence of a regular teacher, (6 and 7) attendance of the regular or

substitute teacher at preparation and faculty meetings, (8) whether or not the teacher is a subscriber to *The Instructor*, and (9) whether the teacher is newly appointed.

But there can be nothing perfunctory about columns 10 and 11. The conscientious teacher not only knows every week the exact number enrolled in this class (10) and how many are in attendance (11), but who are enrolled as active or potential members and which of these are present. He tries to know why those absent are not in Sunday School, and he makes a note immediately to call that afternoon the homes of all active members to express concern over their absence. He finds all the details he can about the members listed on the righthand side of his roll book (potential) and gives those names and details to the superintendent who supervises his class for the information of the ward council. Later, he follows through in contact with the home teachers of these potential members.²

Column 16, showing the number of potential members transferred to the active side of the roll this month, is the true measure of effectiveness of the teacher's interest in enlistment of members of his class.

Column 13 ("Was lesson application stressed?") is intended to remind each teacher that a Sun-

day School lesson is effective only to the extent that it is applied in the pupils' lives. Column 14 reminds the teacher that class officers have duties to perform. We hope it also will remind him that good teaching involves directing the activities of pupils both in the classroom and after the lesson is over.

Many teachers never see any reports except Form 1. Superintendents will do well to invite teachers to study their own class progress during the year as shown by Form 2 in the minute book, and to see how their reports on Form 1 are correlated and compared on Forms 3, 4, and 5. Such an invitation may help them realize how essential is this weekly completion of Form 1.

The accuracy and value of all Sunday School reports begins with the teacher.

—*Superintendent*
David Lawrence McKay.

Library File Reference: TEACHERS AND TEACHING.

SPECIAL NOTICE

There are no genealogical classes in the Sunday School this year. Any class in genealogy or genealogical research which is meeting during Sunday School time should be disbanded and the members invited to attend the Gospel Doctrine or Family Relations class.

—*Superintendent*
Lawrence McKay.

FORM 1	Course Attendance Work Sheet										Regular Teacher																																																																																																																																																																																																														
<p>General instructions to Teacher:</p> <ol style="list-style-type: none"> 1. Your roll Book should contain the names of all your active and potential class members. You should use the Roll Book in keeping an attendance record. On the last Sunday of the month your Roll Book should be given to the Sunday School Secretary on Roll 4. 2. Each Sunday you will receive your Course Attendance Work Sheet (Form 1) from the secretary. You are to complete this form and return it to the secretary the same Sunday. 3. Where two or more classes are taught for the same course work in the sections of the 																																																																																																																																																																																																																									
<p>July Sunday School or (circle section) Sunday School, a Course Attendance Work Sheet will be completed by each teacher each Sunday and the summary will be made by the Sunday Secretary.</p> <ol style="list-style-type: none"> 4. At the end of all classes teaching in an general conference Sunday, Write "Conference" at bottom left of the form to be sent. 5. At the end of all the month, the Ward Sunday School secretary will send your course Attendance Work Sheet and set it in making up the month's report (see instructions printed on back) 																																																																																																																																																																																																																									
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¹"The Monthly Report, a Guide for Administrators," by Lynn S. Richards, *The Instructor*, August, 1966, page 310.

²"Enlistment—1966," by David Lawrence McKay, *The Instructor*, January, 1966, page 24.

Answers to Your Questions

Faculty Meeting Agendum

Q. Could you give us a suggested agenda for the faculty meetings?

—*St. Louis Stake.*

A. The suggested agendum for faculty meeting is:

1. Hymn.

2. Prayer.

3. Teacher Improvement Lesson (45 minutes). This lesson may be conducted in three groups: child, youth, and adult, each under direction of a member of the superintendency. Improvement of teaching may be developed from the teacher improvement lesson written for stake preparation meeting, appearing monthly in *The Instructor*.

4. Business and reports (15 minutes or longer). A portion of this meeting may be held at the time of the division into three groups. At this time teachers may acquaint the superintendency with

circumstances and names of absentees.

5. Prayer.

6. A social may be held or refreshments served if the meeting is held on a weekday.

Dependent Branch Reports

Q. How do you report attendance of a dependent branch?

—*Blackfoot Stake.*

A. It is recommended that a dependent branch be reported by the ward upon which it is dependent, by preparing separate reports for the dependent branch and sending them with the regular monthly reports of the ward to the general secretary.

Graduation for Twelve-year-olds

Q. Why does Sunday School not have a promotion or graduation for students who reach their twelfth birthday? —*Sharon Stake.*

A. After students are placed in Course 2 at about 4 years of age,

they will stay together throughout their Sunday School life in the ward. Thereafter the courses change for the group, but there are no promotions. No longer is age significant except as a guide to introduce new pupils in their proper classes. Baptism or ordination of a pupil is not sufficient change in Sunday School to warrant taking him from one course and placing him in another. It is better that he continue with his friends. (See *Handbook*, chapter 6.)

COMING EVENTS

January 1, 1967

Pupil Advancement;
Begin New Courses

• • •

January to mid-February
The Instructor Campaign

• • •

March 26, 1967
Easter Sunday

Memorized Recitations

For March 5, 1967

Scriptures listed below should be recited in unison by students of Courses 7 and 13 during the worship service of March 5, 1967. These scriptures should be memorized by students of the respective classes during the months of January and February.

COURSE 7:

(This scripture tells us that faith is believing that some day we will enjoy all of the good things we now cannot see yet hope for.)

“Now faith is the substance of things hoped for, the evidence of things not seen.” (*Hebrews 11:1.*)

COURSE 13:

(This scripture tells us that Jesus Christ is a resurrected being with a body of flesh and bones as our bodies have.)

“Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” (*Luke 24:39.*)

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General Superintendent: GEORGE R. HILL

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WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary
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OUR WORSHIPFUL HYMN PRACTICE

Senior Sunday School Hymn for the Month of March



HYMN: "Jesus, the Very Thought of Thee"; author, Bernard of Clairvaux; composer, John B. Dykes; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 148.

The main purpose of our hymn practice is to provide exercise in worshipful singing. Here the chorister will encourage us to focus our minds on the sublime thoughts in the texts, and on noble melody.

"Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord . . ." (*Psalms* 68:32) proclaimed David, as he worshiped in song and called upon the people to do likewise.

According to J. Spencer Cornwall in *Stories of Our Mormon Hymns*, the hymn for this month originally was written in Latin and had 48 stanzas. The author, Bernard of Clairvaux, lived from 1090 to 1153. The composer, John Dykes, an English organist and preacher, lived from 1823 to 1876.

This beautiful hymn is loved and sung throughout the Christian world. It presents in extraordinary poetry many thoughts we all cherish regarding Jesus, our Saviour and Elder Brother. The poetry is delightfully restful, splendidly calm and devotional.

The melody is sweet and easily singable because it lies within an easy range.

To the Chorister and Organist:

This is a gentle tune and therefore should be led as by a gentle shepherd, in a relaxed tempo; that is to say, not in a strict tempo. Everyone who comes to church should take part in the singing, because this is one of the ways we worship. At hymn-practice time, the chorister may verbally urge

the people to sing right along with the beat and not drag behind. The chorister should set a reasonable, artistic rate of speed. We recommend the indicated metronome mark of 72 beats per minute, which is definitely a relaxed tempo.

Technically speaking, we see no rests which would allow the singers to take breaths. But the well-trained musician, the understanding leader, knows that we naturally shorten the notes at the ends of all phrases in order to take breaths. Let the people breathe naturally even at the end of the first phrase. Please do not follow the seeming requirements of the words here. Rather, sing, "Jesus, the very thought of thee [then take breath] with sweetness fills my breast." It is true that the sentence is cut in two by the breath, but we should remember that we need to breathe if we are to sing at all.

As for the words and their meaning, the mind carries them across the breath without the slightest difficulty. The singing of long sentences without breath may be done by trained a *cappella* choirs; but such effort in congregational singing is unnatural, stilted, and unnecessary.

Another technicality worthy of notice on the part of the chorister is the fact that the hymn is composed of four phrases of four, three, four, and three measures, respectively. Since all phrases are normally four measures in length, we can see that the second and fourth phrases each have a suppressed, or eliminated, fourth measure. If the tune were faster,

we would require that these measures be restored. (Try this, privately, for your own satisfaction.) The important point here is that the chorister be willing to give a little extra time, as needed, at the ends of these two short phrases. Normal procedure is to beat these two measures (measures 7 and 14) slower than the remainder of the hymn. Sing the hymn *mezzo forte*.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of March

HYMN: "Before I Take the Sacrament"; author, Mabel Jones Gabbott; composer, Gladys E. Seely.

On July 11, 1877, President Brigham Young and his counselors signed a statement requesting bishops and their counselors in the various wards to administer the sacrament every Sunday morning so that children could partake of it and be taught the importance of the ordinance.

Today most Junior Sunday Schools are separate from the Senior Sunday School. Small children are taught the Gospel through hymns written especially for them. "Before I Take the Sacrament" is an example of one of these hymns. It is included in the new *Reprint of Songs from The Instructor* for Junior Sunday School, page 3.¹

The teaching concept of "Before I Take the Sacrament" is: *We will sit quietly and think of Jesus*. It is an excellent number to prepare children for the sacrament service. The younger ones probably

¹This booklet may be obtained from Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84101; or Desert Sunday School Union, 79 South State Street, Salt Lake City, Utah 84111, at a cost of 95 cents for a pack of eight booklets.

Be - fore I take the sac - ra - ment, I sit so qui - et - ly. I
I think of all the boys and girls who Je - sus used to know, The
I take the wat - er and the bread and try so hard to be, The

know that Je - sus came to. earth and died for me _____ .
days He walked up - on the earth, so long a - go _____ .
kind of child that Je - sus loved, In Gal - i - lee _____ .

will learn just the first verse, while others will be able to sing all three verses.

To the Chorister:

The chorister should have memorized the song before attempting to teach it to children. The first verse may be introduced by the chorister singing it in a simple manner, with a smooth, childlike voice, and at a slow tempo for 2/4 time, as the children listen.

A helpful way to learn new music is to study the printed copy before attempting to sing it. Ob-

serve that the eight-measure piece has four short, two-measure phrases that descend gradually, stepwise.

The rote method should be used in teaching this number. The interval beat pattern will hasten learning.

To the Organist:

The melody needs to be heard above the chordal parts that appear in the right hand. The low notes of the chords are often held twice as long as the melody notes. Proper fingering in both hands

will help in perfecting the piece. It should be played quietly, with expression, and in a smooth, legato manner.

The instrumental selection for organists is "Andante" by Edvard Grieg, as found in *Preludes, Offer-tories, Postludes*, selected and arranged by John W. Schaum. It may be used as a prelude or postlude. The number should be played at a moderate tempo, with phrases flowing easily. Expression and phrasing marks are indicated.

Sometimes organists may choose to play several short preludes instead of one long piece. These do not need to be played in the same key.

—Florence S. Allen.

Organ Music To Accompany March Sacrament Gems

Darwin K. Wolford

March Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, "... This cup is the new testament in my blood, which is shed for you."¹

¹Luke 22:20.

JUNIOR SUNDAY SCHOOL

Jesus said, "I am the resurrection, and the life. . . ."²

²John 11:25.



A Monument To Courage

by Martha Smith Jenson*

Standing on the north side of the Hyrum Jensen home at 2730 Highland Drive, Salt Lake City, is a little, two-room adobe cottage, built in 1848. In this home Mary Fielding Smith, widow of the martyred patriarch Hyrum Smith, brought up her three children: Joseph, 10; Martha, 12; and John, who was in his teens in 1848. John was the son of Hyrum's first wife who had died; he later became Patriarch to the Church. Joseph was to become President Joseph F. Smith, sixth president of The Church of Jesus Christ of Latter-day Saints.

In speaking of this little home, President Joseph F. Smith, whom his children always called "Papa," would tell about his early childhood. One time as he reminisced about the cottage and his mother he said:

"I cannot even mention it without tears coming to my eyes, as I recall that dear sweet mother of mine. How difficult it was for her to build this house for us! I can see her now, working out on the hills, tired and worn, but with courage and faith abounding. She always paid a full tithing from the best crops she raised. As a little boy, I would watch her gather what she had grown and place the best of the crop in a wagon to give to God for her tithing. As I rode with her to take the tithing, I wondered in my 8-year-old mind why she gave the very best of everything she had, when she had worked so hard to get it. I can see her now as she planted her seeds, how she would bow her head at the end of each row. I looked up at her one day and asked: 'Mother, why do you stop at the end of a row of seeds as if you were in prayer?'

"She said: 'I am in prayer, Joseph, with every seed I plant, because I know that God will bring up these seeds in abundant produce.'

"She gave tithes of her sheep and cattle, her tenth pound of butter, her tenth chicken, the tenth

of her eggs, the tenth of her pigs, the tenth calf, the tenth colt. She prospered because she obeyed the laws of God, and her faith in God was abounding.

"One day as she delivered her tithes, the clerk said to her, 'You shouldn't have to pay tithing. There are others who are more able to work than you.'

"My blessed mother said: 'William, would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessing from me. I pay my tithing not only because it is a law of God, but because I expect a blessing by being obedient.'"

"Mother Fielding," as she was called, was a woman of indomitable courage. It has been said that she never asked help of anyone. She left Nauvoo with her little family and Uncle Fielding, her brother, having faith in God that they would arrive at their destination. This took courage, indeed. At times her son, little Joseph, helped drive the oxteam.

Joseph F. Smith as a small, barefoot boy, herded cows in the Sugar House hills. He would come home at night very tired, but his mother always had something for him to eat; and she would bathe his tired feet. Then it would be time for prayers and bed.

Brigham Young gave Hyrum's widow the property on which to build her house, and her brother and her two sons erected the structure. It took prayer and hard work. The two rooms are about 9 x 12, with board floors; the attic above was made from crude boards. The home was located near a spring. When John, the oldest son, grew up, he built a home near his mother's so that she would not be alone. In those days they lived quite a distance from the fort, or Pioneer Square.

Mary Fielding Smith filled this adobe house with love and made it a home for her children. It stands today a monument to her courage.

*Martha Smith Jenson is a daughter of President Joseph F. Smith and a granddaughter of Hyrum and Mary Fielding Smith. She and her husband, Harold H. Jenson, are members of Mountain View Third Ward, Hillside Stake (Salt Lake City), where she teaches an adult Sunday School class. Sister Jenson graduated from the old LDS High School and attended Brigham Young University. She has been a member of the Tabernacle Choir and was a member of the theatrical stock company headed by Gladys George in Salt Lake. Library File Reference: SMITH, MARY FIELDING.

(For Course 5, lesson of January 22, "Faith with Work"; for Course 9, lessons of February 12 and 26, "A Leader Accepts Responsibility" and "A Leader Has Courage To Do Right"; for Course 13, lesson of March 5, "Faith"; for Course 19, lesson of March 5, "Faith and Works"; for Course 25, lessons of January 22 and 29, "Make Home Your Heaven"; to support family home evening lesson 1; and of general interest.)



NT 140



NT 144



Where lie the remnants of twenty civilizations.

Sunset at *ARMAGEDDON*

BY LORIN F. WHEELWRIGHT

Seldom in a lifetime can one hope to see a sunset such as we beheld on Christmas Eve at Armageddon. The time, the place, the event, and the voice of prophets combined to create a vivid and dramatic scene that will not sleep in the archives of memory. It is a living symbol that bursts anew with each impassioned headline of war and comes to rest only in the presence of death — our mortal view of eternal peace.

Prophecy proclaims that here, at the site of ancient battles, good and evil will someday come to final grips. Here will be the real *Gottterdammerung* where the false gods of deception and sin will be vanquished, “. . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. . .” (*Revelation* 21:4.) In the color and grandeur of that sunset my heart heard the thundering chords of Wagner pounding out the fate of evil in “the twilight of the gods.”

Our eyes followed the landmarks on the Plain of Esdraelon, and we recalled the scriptural significance of the place. As described by another,

I saw the great Plain or Esdraelon stretching like a smooth, green sea to the distant hills of Samaria. The shadows of clouds moved over it as if the ghosts of old armies were crossing the haunted plain. There are over twenty battlefields down there. The level arena has known the thunder of chariots from Egypt, Assyria, and Babylon. Somewhere on the plain, Barak smote the Canaanites. From its green levels Gideon drove the Midianites towards the Jordan. On the hills at the back Saul went by night to consult the Witch of Endor, and by day saw his armies scattered and his sons slain. It was down there, too, that the dead body of Josiah was hurried from the triumphant Egyptians and borne in sorrow to Jerusalem.

The brown hills to the south, the hills of Samaria, had known the denunciatory figure of Elijah. They had heard his burning words and seen the prophetic fire in his eyes. On the skyline was the hill that held Naboth's Vineyard and the hill on which Jezebel met death. To the right the long calm ridge of Carmel cut the sky, and I looked at it remembering the priests of Baal and the fire that Elijah drew down from heaven to confound them . . . I . . . looked my fill at this tremendous map of Old Testament history . . .”¹

To the west our eyes caught the silhouette of a distant shrine atop a mountain, and our guide told us that this was Mt. Carmel. The brilliant red of the sun sent a shaft of light through the clouds just above this spot and illumined the sky like fire striking the very altar where Elijah taunted the priests. As I moved swiftly to capture this scene on film I could not escape the wires of a high transmission line. I thought, how rude of our modern engineers to obstruct the view of this splendor! Then I thought again: more power moves in those wires than was ever produced by the horses of all the armies that ever filled this field.

The modern world is re-discovering Armageddon. There is a 13-acre mound in this valley beneath which lies the history of 20 civilizations. It is now called Tell el-Mutesellim. Diggings were first begun here by James H. Breasted, the noted Egyptologist, in 1925. The work has been continued by others, and although only the top layers have been excavated, rich treasures have been uncovered, revealing the lives of ancient peoples. In olden times the area was called Magiddo, or “the hill of battles.” From this name came “Har-Magedon” or Armageddon.

¹ H. V. Morton, *In the Steps of the Master*; Methuen & Co. Ltd., London, England, 1962; pages 176, 177. Used by permission.

(Concluded on opposite back of picture.)



Reproduced for The Institute
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Sunset at A



Armageddon

Photograph by LORIN F. WHEELWRIGHT

The importance of the area is indicated by its domination of the intersection of important ancient trade and military routes. On these highways travelled the caravans from Tyre and Sidon in the north heading south to Jerusalem and from the Plain of Sharon in the northeast toward Acre and Egypt to the west and south. Here the crossroads of the great Syrian and Egyptian markets were worn into the rocks by peoples back to the Stone Age.

This Tell has been particularly rich in treasures of Solomon's day. His chariot stables have been found, with gates, guard rooms, and other fortifications marking this as an outpost of the empire. Other finds show that the Crusaders came this way, and the area suggested the authenticity of Tell Makor, as created by James A. Michener in *The Source*. Holy wars have been fought here for centuries, yet their purpose and outcome seem never to bring peace. As illustration of this futility, Tabari says of the Crusades (in Michener's novel):

My point is this, the first nine thousand men your Crusaders killed in Asia were Christians. Your gallant Frenchmen and Germans would storm into some town shouting, "Death to the infidel!" and meet a bunch of Arabs wearing turbans. When the slaughter was over they found that they had killed perfectly good converts . . . who had wanted to help them. When this was finally straightened out, your boys did get around to killing real Muslims, but this time unfortunately you killed only the Arabs who wanted to join you as allies. Only very late in your invasion did you kill any Turks, who were always your real enemies. . . .

The real tragedy of the Crusades is that the Turkish barbarians could have been eliminated. They were nothing but a gang of murderers, surging out of Asia. They ruined our Arab civilization and it may never recover . . . So in the end we were all lost together: Christians, Arabs, Mongols. Because, when men ignite in their hearts a religious fury, they inflict a blindness upon their eyes . . .²

With these thoughts crowding upon us and the dramatic scene of Armageddon before us, our minds dwelt upon the religious significance of the place today.

To all men who long for peace, there is hope in the portents of Armageddon. Peace will come when the forces of evil are put to rest, not before. The great biblical character who saw this most clearly is the one who first used the name Armageddon in literature: John the Beloved. John grew up as a boy in this area. He might well have wandered over these very fields collecting odd

mementos of past battles. It was John who fished with his brother at Galilee, only a day's walk to the east, and was caught in the Gospel Net of the Master. This same John saw his Saviour and friend crucified at the hands of evil men and heard the words from the cross, "Behold thy mother!" (John 19:27.) This same John was the one who travelled throughout the Roman Empire preaching the Gospel of Jesus Christ. He saw the cruel power of Rome kill the prophets, martyr the Saints, and spill the blood of the righteous in the arenas. Then, near the end of his life, this same John was banished to the Isle of Patmos where a flood of memories filled his mind. In revelation he witnessed the final and fatal destiny of those evil powers. He told of the unclean spirits and the mouth of the false prophet:

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon. (Revelation 16:14-16.)

John saw the dead, "and they were judged every man according to their works." (Revelation 20:13.) He saw "a new heaven and a new earth," and he heard "a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Revelation 21:1,3.) There will be great preparation for that day. He said,

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water. (Revelation 14:6,7.)

On that Christmas Eve, when we saw the glory of Armageddon fill the sky, we remembered these holy words and resolved anew to help bring to pass, as best our humble efforts might, the day when the peace of Christ should fill men's hearts, and God himself should dwell with them.

² For Course 13, lesson of March 5, "Faith"; for Course 25, lesson of January 8, "Love Your Enemies"; for Course 29, lessons of January 22 and March 19, "False Doctrines; Universal Apostasy" and "Church of Jesus Christ"; to support family home evening lessons 2 and 3; and of general interest.)

¹ James A. Michener, *The Source*; Random House, 1965; page 281. Used by permission.



NT 143



NT 142



NT 138



NT 139



Art by Dale Kilbourn.

Jesus, The Great Physician

A Flannelboard Story by Marie F. Felt

In the beautiful city of Capernaum on the shores of the Sea of Galilee, Jesus once more went about doing good among His friends and followers.

One day as He was teaching in the house of a friend, something very interesting and unusual happened. Among those who had come to see and hear Jesus "were Pharisees and doctors of the law." They had "come out of every town of Galilee, and Judaea, and Jerusalem." (Luke 5:17.) In fact, the crowd was so large that many had a hard time to get near the house. Even the doorway was crowded. But to all those who were within hearing distance, Jesus preached the Gospel. [End of Scene I.]

As Jesus was preaching, four men approached the house bearing a litter or pallet, which is a portable platform or bed, upon which lay a man afflicted with palsy. Palsy is a kind of paralysis in which a person cannot control the movements of his arms or legs; and the man was unable to move without help. He and his friends hoped that Jesus would bless him and make him well.

The crowd was so great that the four friends of the afflicted man could not get near the place. Even the doorway was crowded. Yet they were determined to get their sick friend to Jesus, for they had great faith that the Lord could make him well.

They carried him to the flat roof of the house.

(For Course 3, lessons of January 15 and March 12, "Jesus Christ a Member of the Presiding Council" and "Jesus Chose Twelve Apostles"; for Course 5, lesson of March 5, "Receive the Holy Ghost"; for Course 13, lessons of February 5 and 26, "God Among Men" and "Friedhood"; for Course 25, lesson of January 1, "The Godhead's Love for Mankind"; to support family home evening lesson 2; and of general interest.)

Just how they did it, we are not sure. It may be that they got to the top of the house by an outside stairway; or they might have used a ladder, although this is less likely, for the sick man, unable to help himself, would be too heavy. It might even be that they climbed the stairs to the roof of the adjoining house and crossed from there to the house where Jesus was teaching.

Then, the Bible tells us, ". . . they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." (Mark 2:4.) [End of Scene II.]

The people who were listening to Jesus were surprised when the portable bed with the sick man on it was lowered from the roof into the room.

Jesus was deeply impressed. He was grateful for the faith of the four men and their sick friend. He admired them for their determination. [End of Scene III.]

Gently and kindly He said to the sick man, "Son, thy sins be forgiven thee." (Mark 2:5.)

The statement "thy sins be forgiven thee" caused great anger and concern among those who were present. You will remember that among them "were scribes, Pharisees, and doctors of the law, not only representatives of the local synagogue but some who had come from distant towns in Galilee and some from Judea, and even from Jerusalem.¹ At every opportunity these people had openly opposed Jesus and what He did, and this statement by Him brought forth much angry criticism. In their hearts and minds they were thinking and saying that Jesus

¹James E. Talmage, *Jesus the Christ*; Deseret Book Company, Salt Lake City, Utah, 1962; page 193.

was guilty of blasphemy, which means that they thought Jesus was saying and doing those things which are the right only of God to say and do. They could not accept Jesus' statement that He was the Son of God and had been given authority from the Father to say and do things in His name. They were saying to themselves, "Who can forgive sins but God only?" (*Mark 2:7.*)

Now Jesus could tell what they were thinking. Both He and God our Heavenly Father can tell at all times what we are thinking and whether our hearts and minds are filled with desires to do the will of the Father or to oppose Him. So Jesus asked those people why they had such thoughts and feelings in their hearts. He asked them, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" (*Mark 2:9.*)

Jesus then took this opportunity to let them know again, without question, that He was the Son of God, and as such He had power to forgive sins. [*End of Scene IV.*]

Then, turning to the man who was sick with palsy, Jesus said, "I say unto thee, Arise, and take up thy bed, and go thy way into thine house." (*Mark 2:11.*)

"And immediately he [the sick man] rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." (*Luke 5:25.*)

All the people, including those high officials who criticized Jesus most, were surprised and amazed. Most of them were "filled with fear, saying, We have seen strange things today." (*Luke 5:26.*) They had been present and had witnessed the power and glory of God. [*End of Scene V.*]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

- Jesus seated. (NT138.) To be used in Scenes I, III, IV, and V.
- Group of people including Pharisees and scribes. (NT139.) To be used in Scenes I, III, IV, and V.
- Two flat-topped houses with outside stairway going up to the roof and crowd of people in front. (NT140.) To be used in Scene II.
- Four men carrying a sick man on a portable bed or stretcher. (NT141.) To be used in Scene II.
- Men lowering sick man through roof. (NT142.) To be used in Scene III.
- Sick man on litter. (NT143.) To be used in Scene IV.
- Sick man picks up bed and walks. (NT144.) To be used in Scene V.

Order of Episodes:

SCENE I:

Scenery: Interior scene of a Jewish home.

Action: Jesus is seen seated, teaching and preaching to a large group of people, some Pharisees, some doctors of the law, and others.

SCENE II:

Scenery: An outdoor scene, showing two flat-topped houses with outside stairways to the roof.

Action: Four men are seen carrying a sick man on a portable bed or stretcher. They cannot get in the house due to the large crowd in the doorway and outside the house. They climb to the roof with their sick friend.

SCENE III:

Scenery: Same as Scene I.

Action: Jesus and the crowd look up in amazement as the sick man is lowered into the room from the roof.

SCENE IV:

Scenery: Same as Scene I.

Action: Jesus kindly speaks to the man. The crowd is shocked at what He says and does.

SCENE V:

Scenery: Same as Scene I.

Action: The sick man is seen as he is healed. He stands up, picks up his bed, and leaves glorifying God as the amazed crowd looks on.

References:

Matthew 9:2-8

Mark 2:1-12

Luke 5:17-24

Acts 10:38

James 2:14-18

James E. Talmage, *Jesus the Christ*, pages 190-193.

Library File Reference: JESUS CHRIST—MIRACLES.

Arrangement
of Flannelboard
Scenes



WHY AND WHY NOT?

Junior Sunday School



WHY ARE PRESENT-DAY STORIES AND INCIDENTS INCLUDED IN LESSONS FOR JUNIOR SUNDAY SCHOOL?

The manuals for Junior Sunday School are written for the express purpose of teaching the Gospel of Jesus Christ to children of the Church. To accomplish this, each lesson deals with a specific Gospel principle, illustrated by a religious story.

Along with this historical presentation of spiritual truths it is necessary to help children realize that these principles apply to them, in these times, just as much as they did to people in the early days. For this reason each lesson contains a modern-day story with a message that parallels the one taught in the story taken from the scriptures. These stories are called "here-and-now" stories.

In Sunday School it is felt that a teacher has not really taught until he has helped those he teaches live what they learn. Incidents and stories from the present help children gain a deeper understanding of the Gospel principle being taught and show them how to live this teaching.

—Junior Sunday School Committee.

1967 HYMNS OF THE MONTH

for Senior Sunday School

MONTH	HYMN OF THE MONTH	PAGE No. ¹
January	How Wondrous and Great	146
February	O My Father	138
March	Jesus, the Very Thought of Thee	148
April	A Poor Wayfaring Man of Grief	153
May	Savior, Redeemer of My Soul	155
June	O God, Our Help in Ages Past	123
July	Lead Me Into Life Eternal	141
August	Jesus, Mighty King of Zion	108
September	With All the Power of Heart and Tongue	216
October	Jesus, Savior, Pilot Me	121
November	Sing Praise to Him	158
December	While Shepherds Watched Their Flocks by Night	222

¹Hymns—Church of Jesus Christ of Latter-day Saints.

1967 SACRAMENT GEMS

(Scriptural references not to be recited.)

for Senior Sunday School

January and February

Jesus said, "... Take, eat: this is my body, which is broken for you: this do in remembrance of me." (1 Corinthians 11:24.)

March and April

Jesus said, "... This cup is the new testament in my blood, which is shed for you." (Luke 22:20.)

May and June

"And the elder or priest shall administer it. . . ." (Doctrine and Covenants 20:76.)

July and August

"... Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (Doctrine and Covenants 59:9.)

September and October

"And it came to pass that he brake bread again and blessed it, and gave to the disciples to eat." (3 Nephi 20:3.)

November and December

"And when they had eaten he commanded them that they should break bread, and give unto the multitude." (3 Nephi 20:4.)

for Junior Sunday School

January and February

Jesus said, "This is my commandment, that ye love one another, as I have loved you." (John 15:12.)

March and April

Jesus said, "... I am the resurrection, and the life. . . ." (John 11:25.)

May and June

Jesus said, "Peace I leave with you. . . ." (John 14:27.)

July and August

"We partake of bread and water to witness that we remember Jesus Christ." (Journal of Discourses, Volume 11, page 40, reprinted in 1961.)

September and October

Jesus said, "Come unto me . . . and I will give you rest." (Matthew 11:28.)

November and December

Jesus said, "... Pray that ye enter not into temptation." (Luke 22:40.)

1967 HYMNS OF THE MONTH

for Junior Sunday School

A concept is a thought, an idea. A lesson aim is the point intended to be attained. President McKay says:

"The aim is a beautiful flower found by the teacher in God's garden. The development is the leading of the child to it, and the showing of the beauty the teacher sees in it. The application is the using of that flower for the happiness of self, and what is infinitely more noble, the happiness of others."

MONTH	HYMN OF THE MONTH ¹	GOSPEL CONCEPT
January	Hosanna (November, 1966)	We sing praises to our Heavenly Father because He loves us.
February	We Give Thee But Thine Own (61)	The world and all in it belongs to our Heavenly Father. We thank Him for sharing it with us.
March	Before I Take the Sacrament ² (March, 1963)	We will sit quietly and think of Jesus.
April	My Tithing Gives Me Happiness (67)	When we pay our tithing we are happy.
May	Love at Home (126)	There is beauty and happiness all around us when we have love for each other.
June	Come, Follow Me (60)	To be really happy we must do the things Jesus asks us to do.
July	An Angel Came to Joseph Smith ² (May, 1962)	An angel guided the Prophet Joseph Smith to the Hill Cumorah where he found a sacred book.
August	How Lovely Are the Messengers (186)	Missionaries are messengers for Jesus.
September	For the Beauty of the Earth (25)	We thank our Heavenly Father for the beautiful world.
October	'Tis Sweet to Sing the Matchless Love (23)	When we take the sacrament we remember Jesus' love for us.
November	Baptism (66)	Our Heavenly Father wants us to be baptized when we are eight years old.
December	A Christmas Cantata ³ (17, 18, 19)	Our Christmas songs are praises to Jesus.

¹Page number in *The Children Sing* or date music appeared in *The Instructor* is given in parentheses.

²To be reprinted two months prior to scheduled use.

³*Sermons and Songs for Little Children.*

A NEW ANTHEM

In the Sunday School session of October, 1964 general conference a new anthem was heard that has now been published and is available for use of ward choirs. The title is, "We'll Keep a Welcome." It may be ordered direct from Pioneer Music Press, 975 South West Temple St., Salt Lake City, Utah 84101. (40¢ per copy)

This anthem had its origin in President McKay's visit to Wales in 1963 when he dedicated the new Merthyr Tydfil Chapel. On that occasion a group of Welsh Saints sang, "We'll Keep a Welcome." The new anthem is based on this song.

Dr. Oliver R. Smith enlarged upon the text for the special use of our Latter-day Saint choirs, and Dr. Robert M. Cundick composed the music. Both author and composer are members of the Deseret Sunday School Union general board.

Performance time of the anthem is about eight minutes. Part of this time is taken by a narrator whose comments are an integral part of the anthem. The music is easy to learn and the message is clearly for use of our people. We recommend its wide use.

—Alexander Schreiner.



"IN HIS FOOTSTEPS"

Sunday School Conference and Departmental Meetings

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*Conference Program Committee: Calvin C. Cook, Chairman
Bernard S. Walker, Robert M. Cundick, G. Robert Ruff, Edith Nash, Mary W. Jensen*

(At October Conference, 1966)

COURSES 1 AND 1A

*A Gospel of Love,
Beginnings of Religious Praise*

FEATURE SPEAKER:

*Dr. Elliott D. Landau**

OPENING DOORS

Many years ago when Dr. David Livingstone, a Protestant missionary in Africa, had finished a particularly stirring sermon, he sat down, and, pointing to an eager and intent listener, whispered to his assistant, "Keep your eye on that young man. One day he will perform a great service for this church."

The next week Dr. Livingstone looked in vain for his parishioner. And the next week the man was absent, too. Six months passed before the young man returned to the church; and Dr. Livingstone welcomed him with these words, "It is good to see you. Where have you been these past six months?"

The young man replied, "But Dr. Livingstone, it took me this long to do what you told me to do the last time I was here."

One of the serious moral problems of our time is our failure to perform in accordance with what we say we believe to be true. I shall not see most of you again for at least six months. I trust that part of the reason will be because you are setting about to do some of the things we will talk about tonight.

Mental and Emotional Dropouts

Teachers of three-year-olds need to realize that for all practical purposes they open the doors of the Church for these children. The first formal contact a child has with this Church is in the Sunday School and Primary. What happens to him in those early, critical years will most likely shape his feelings about

the Gospel for years to come. We dare not allow the child to experience undue fear, frustration, anxiety, or anger at this age, because he will associate these negative feelings with the Church. A wise man once said that most of the school dropouts are still sitting in school, but they have dropped out mentally and emotionally. We know much about children of three, and what we know ought to influence our behavior as teachers.

The Light in Their Eyes

We know that children are seekers, that they select for themselves what they wish to remember, and that they learn at their own pace, in their own fashion. What does this mean for us, as teachers? It means that we view the child not as a non-learner but as a vital force. We must believe that children want to learn, that they seek knowledge, faith, and experience. Their seeking behavior makes it important that teachers seek with them.

Sharing the learning process implies that we, their teachers, are not simply passing down the essentials of a manual but rather creating an electric atmosphere for learning. We should seek for concepts grounded in the experience of the child, for a variety of ways and means and materials to stimulate the child's seeking behavior. We should add, when we can, drama and luster to our teaching so that we may never be accused of bolting doors.

What are the implications of the knowledge we have that children select for themselves? All teachers experience the feeling of not "getting across." Who has not gone over a carefully planned lesson, made a point, and then had a youngster either ask a ques-

A complete story display attracted much attention and was well received by Course 1 teachers.

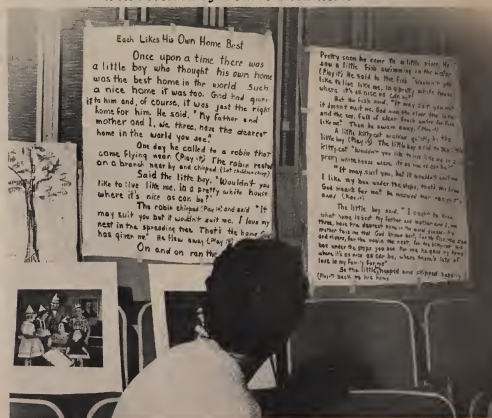


Photo by Lorin F. Wheelwright.

*Elliott D. Landau is a professor of education at the University of Utah. A recent convert to the Church, he serves in the Sunday School superintendency of the Eleventh Ward, University West Stake in Salt Lake City. His wife is Zona Stewart Landau, and the couple have four children.

tion totally unrelated to the topic, or one which we had just so carefully taught?

We need, at times, to follow the class, despite careful plans for the lesson. Frequently children's selection of ideas from the material we have discussed is an index to their true interests. We need to follow these occasionally; and while we may feel that we are being led down the "primrose path of dalliance," it is quite likely we will find that we have captured the imagination and interest of our class. We should capitalize on the light in their eyes, because it tells us when we have "rung the bell."

The Built-in Time Clock

Research tells us that each child has his own built-in time clock. He learns, he speaks, he prays, he ponders in his own good time. The implications here for the teacher are very clear. Too many of us become despondent because children do not respond to us quickly enough. Too often the laggards are the bane of our existence, and we lament their slowness. If we would lay aside the press of time, proceed in a more leisurely and childlike manner, we would more nearly meet the individual timetables of our classes. Often what we interpret as a lack of response in a child is just his working on an answer to our question, at his own pace. Let's enjoy the childish pace. The hurry-up world is soon enough with them. Childhood is a time for living, not a state to be hurried through.

These principles of child growth and development bring us quite naturally to these ideas:

Being Better Than Someone Else

We should avoid all teacher activities which promote a "being-better-than-someone-else" attitude in our class; avoid giving prizes to the one who listens best or who gets there first or most often. Nowhere in the New Testament can I discover where Jesus offered a prize for being *better* than one's neighbor. In fact, the meaning of the verse, "If any man desire to be first, the same shall be last of all, and servant of all" (*Mark* 9:35), seems to be pointedly in favor of diminishing any aspect of the superiority of anyone. The feeling of "best" does little for the development of the humble spirit of our youth.

Reverence Is Caught, Not Taught

Artificial means of inducing feelings of reverence in young children, such as the abject folding of the hands, smacks of the Middle Age admonitions concerning the "looking-down-at-the-ground" attitude which purported to demonstrate humility. Reverence is caught, not taught. Children ought not to be admonished for behaving no better than their elders. In our ward we have tried every way to make the

Sunday School worship service a prayerful, religious experience. On occasion, one might imagine from observing the vigorous early morning handshaking and conversation in the chapel, that a Sunday School picnic were about to start! A few short steps away a dedicated Junior Sunday School faculty works mightily to inculcate the habit of reverence in children whose parents are exuberantly reliving the week, while the organist struggles to make the pre-ludial music heard. Let the Junior Sunday School faculty and adults in the chapel *show* the way, and reverence will *become* the way, not just the word.

The World of Your Sunday School Class

Children are not little adults. The object of all education is not to distill the zest and exuberance from children, but to build upon it. The importance of wholesome, childlike, loving, and rich relationships being encouraged in every Sunday School class is a prime consideration in all teaching. Even as man does not live by bread alone, so children cannot survive spiritually or intellectually in an atmosphere which demands the obedience and attention seen in a university classroom. The child is only father to the man, not the man. The world of our Sunday School classes ought to be the kind of world we would want the Saviour to enter and find good.

What He Finds in You, His Teacher

For the three-year-old, not only is Sunday School his first door to the Church, but it is usually one of his earliest contacts with the adult world, other than that of his immediate family. The flame of his devotion to religion and adults may be either sparked or stamped out by what he finds in us, his teachers.

DOORS:

*Like a young child who to his mother's door
Runs eager for the welcoming embrace
And finds the door shut, and with troubled face
Calls and through sobbing calls, and o'er and o'er
Calling, storms at the panel—so before
A door that will not open, sick and numb,
I listen for a word that will not come
And know, at last, I may not enter more.*

*Silence! And through the silence and the dark
By that closed door, the distant sob of tears
Beats on my spirit, as on fairy shores
The spectral sea; and through the sobbing, hark!
Down the fair-chambered corridor of years,
The quiet shutting, one by one, of doors.*

—Hermann Hagedorn.

—Flanders Dunbar, *Your Child, Mind and Body*; Modern Library Paperback; Random House, New York, N.Y., page 73.

General Board Committees:
Course 1: Edith M. Nash, chairman; Addie L. Swapp; Gredlon Nelson.
Course 1a: Jane Hopkinson, chairman; Marie F. Felt.

COURSES 2 AND 3:

*Growing in the Gospel,
Parts I and II*

FEATURES:

Talks: A Mother—*June Evans*
A Father—*Jack M. Bangertner*

We Can Help a Child to
Grow in the Classroom
by *Claribel W. Aldous*

Spiritual Talk
by *William M. Walsh*

LASTING IMPRESSIONS

As a teacher, have you ever experienced the joy of knowing you had a small part in shaping the life of a child or perhaps a young missionary? Have you ever had a friend say to you, "I couldn't leave town without saying hello to my long-ago Sunday School teacher"?

Each Sunday impressions are made on the minds of boys and girls in Sunday School—some are good, lasting impressions; while some not so good, but equally lasting. The Junior Sunday School teacher's mission is to help boys and girls catch a vision of the way eternal truths affect their lives, so that they can try to live by them.

A Mother's Testimony

(Sister June Evans of Mt. Jordan Stake, is the mother of six children. Besides rearing her own children, over the years she and Brother Evans have opened their home to 13 foster children. At the present time three of these children are being loved and cared for in their home. These children had never been taught anything about religion, how to pray, or to have faith in anyone.)

Sister Evans related how deeply impressed the little three-year-old girl was after her first experience in Junior Sunday School. When asked what she had learned in Sunday School that morning, this little child said, "I learned about a man and his name was Jesus; he was a different man, he had long hair, and my teacher said he was my big brother." This little girl, now five, has a testimony most five-year-olds know nothing about. The other two children also have had rich, spiritual experiences

in Sunday School; and Sister Evans testified that these children are good examples of what good Sunday School teaching can do.

A Father Speaks

(Bishop Jack M. Bangertner of Bountiful Stake.)

Often Junior Sunday School teachers take the place of mothers and fathers who fail to teach their children. As a bounteous harvest of produce is dependent upon the care given early in the growing season, so in the Church, as little children develop, it is important that they be loved and taught to love their Heavenly Father and Jesus Christ, and to be obedient to the laws and commandments upon which all blessings are predicated.

Comments on Teaching

1. *Claribel W. Aldous, general board member:* she challenged the group to better teaching by using charts on which five misconceptions of teaching were printed: "Teaching is a minor responsibility," "Teaching is not a potent force for exaltation," "The most capable people should be in other positions," "Let everyone teach a little so they will all really learn the Gospel by teaching it," and "Teaching is an easy task, anyone can do it—it doesn't take much time."

Sister Aldous suggested that the teacher could reinforce the spirituality and aim of the lesson by using one of the songs listed in the manual. Her demonstration of this was very effective.

2. *William M. Walsh, of the General Welfare Committee of the Church,* recounted an experience he had when a brilliant doctor from New Delhi, India, visited Salt Lake City. After visiting Welfare Square, the doctor was taken to see a representative stake center. Up to this point the doctor felt his country could duplicate what the Church had done; but when he saw a Junior Sunday School room with its small benches, its small pulpit, and everything built with the child in mind, the doctor realized that all he had seen and heard that day started in a Junior Sunday School room where Latter-day Saint children were given a firm foundation on which to build. He acknowledged that the people of his country could not match what he had seen because they did not have the Gospel of Jesus Christ.

Brother Walsh told the teachers they were teaching the parents of their own grandchildren; they were teaching future leaders of the Church: bishops, auxiliary leaders, stake presidents, and even apostles. He said: "I hope my children will have teachers who can say, 'Come, follow me,' and then be the examples my children can follow with confidence."

General Board Committee: Lucy Picco, Chairman; Claribel W. Aldous; Lorna C. Alder.



Photo courtesy of Deseret News.

Dramatization in the classroom helps children learn to live the concept of each lesson. Left to right, photo subjects are Maxine S. Pope, teacher; David Hamberlin, Eileen LeFevre, Brenda Allen, all of Winder Stake.

COURSES 4 AND 5:

*Living Our Religion,
Parts I and II*

THE TEACHER'S OBLIGATION

More than four hundred teachers of this age group met for instruction. They were told that besides teaching the Gospel with meaning and understanding, teachers have an obligation to help children assume their leadership role in the worship service, that it might have dignity and purpose, and that it might prepare them to enter their classrooms reverently, with a readiness to learn more about the Gospel.

The behavior characteristics of these children—their need for self-expression, their interest in scripture stories, their need for security, approval, and belonging were stressed. In addition to the great need for the teacher to know the children as a group is the importance of knowing and recognizing children as individuals—to call them by name, to know something about their homes and families, their friends, their likes and dislikes, their interests and abilities.

Many references were made to Section I of "Living Our Religion, Part II." Teachers were encouraged to use this section for suggestions on better understanding of class members and for discussion of teaching techniques that will help make the Gospel an important part of each child's life.

Directions and demonstrations were given for inspirational presentations which should be an outgrowth of work in the class. Inspirational presentations should be planned and prepared in the classroom, practiced at home, then presented in the classroom; and finally, some of them will find their way into the worship service.

Sister JoAnn Hofheins, with the aid of a group of children, demonstrated a variety of ways in which music can be used in lesson presentation (1) to clear up a hazy concept, (2) to further develop a concept, (3) to rest the children. She demonstrated techniques for teaching a song—rote singing, using guide words as reminders, using the record player, using a capable child to lead out in the singing of a song.

Children of this age are much more interested in talking and doing, than in watching and listening. Dramatization is an excellent means of satisfying this need. Sister Maxine S. Pope and a group of children ably presented a dramatization which could eventually find its way into the worship service as an inspirational presentation.

A filmstrip giving help with lesson planning was reviewed and found to be very helpful.

General Board Committee: Mima Rasband, Chairman; Margaret Hopkinson; Catherine Bowles.

COURSES 6 AND 7:

*What It Means To
Be a Latter-day Saint,
History of the Church
for Children*

FEATURES:

Teaching Techniques for Children
of This Age Group
by A. Leroy Urry¹

TEACHING TECHNIQUES

Three Components of Teaching

1. *The nature of the learner:*
 - a. What kind of a person is he?
 - b. What are his interests and capabilities?
2. *The nature of learning:*
 - a. How do people learn?
 - b. What specific activities are necessary for successful learning?
3. *The nature of the subject:*
 - a. What are the facts, ideas, attitudes, and behavior patterns inherent in the subject matter?
 - b. What specific details about the subject will be useful to develop an understanding of the subject material?

Out of the interrelationships of the above components, teachers will develop methodology or teaching techniques.

How Do We Learn?

Ancient man thought the heart was the seat of the thinking process. Such an expression as "as he thinketh in his heart, so is he" (*Proverbs 23:7*) and many other Biblical expressions tell us this.

In grandfather's day the seat of learning was located in another part of the human anatomy, as is evidenced by the liberal application of "boards of education" to this anatomical area.

However, we have now learned enough about the thinking process and the anatomy of the human body that we can say the brain is the location of the thinking process. This is where thinking takes place.

¹Brother Urry is principal of Cottonwood Elementary School, Granite District.

The newborn youngster knows only the warmth and protection of his mother's arms. Gradually, as he is able to see, feel, taste, hear, and smell, he is aware of other people and objects around him. With this awareness comes an exploration (limited by his ability to crawl or walk) of all things around him. He is aware that some things are pleasant, others are unpleasant. Some things are to play with—others are no-no. Do you recall your children—your brothers or sisters? How they had to touch everything or put it in their mouths? Why were they unafraid of a hot object or of the evil-tasting liquid that you knew about? To them, all of these things—good or bad—were objects that they explored with equal curiosity. Sometimes they even had to be burned several times before they learned to associate burning with certain objects.

Remember the first ice cream cone on a hot summer day; how the child gurgled with delight as he alternately consumed and spread the cool, sweet-tasting stuff all over himself? He couldn't ask for an ice cream cone, but he gradually learned to know that it represented a pleasant experience.

Gradually, as he gained more experiences, he learned to recognize certain smells, sounds, tastes, feelings, and sights of objects as pleasant and others as unpleasant. His later experiences (as he learned to understand your speech) taught him that words were used to represent objects; and by hearing, and later by speaking words, pleasant or unpleasant memories could be evoked without the actual object being present. Wasn't this period a wonderful time for the family? Remember how everything was attacked with gusto? Remember the continual barrage of "What's that?" "What does it say?" "Can I have one?" and myriad similar questions?

This process is the natural, plain, old-fashioned way of filling this thinking machine we call the human mind with ideas that we call "concepts."

These concepts and their place in a person's consciousness as he acts in life and reacts to situations and "things" are extremely important for teachers to remember; for when we undertake to systematically guide the learning process of a person so that he will learn those things we want him to learn, and in such a way that will cause him to adjust his life to them, we work in harmony with the natural processes of learning.

There is only one way in which a person can learn or acquire a mental understanding and predisposition toward something. This is through a personal experience with that "thing," whether it be a simple, concrete object or a highly general idea about a lot of "things" together, or something in between, such as a way of performing.

In teaching, we can bring about a learning experience of this kind in three ways:

1. Bring the student and the "thing" together so that the student can have a direct personal experience with it and "see" it clearly.
2. If it is not possible to bring the actual "thing" to the student, find some way to reproduce it vicariously, through a picture, diagram, story, or analogy. The more vividly our material portrays the "thing" the better it will be learned.
3. If a student has already had some experience with the "thing" and has acquired some meaningful pictures of it, he can recall and re-experience the "thing" in his mind. This presupposes that the teacher is skilful and uses words associated with the object in the student's mind.

Think for a moment now about your own lives. Do you remember that as you gained a wonderful background of experiences by traveling places with parents and friends, by talking with people about things and ideas, and by just plain thinking quietly, you built concept upon concept so that now you are able to visualize ideas in your own mind just by using words in your thought processes? And do you remember how some of your old concepts have changed as you gained more experience and insight?

Now out of this experience and insight you are called to help young people in our Father's kingdom gain understanding.

How Do We Teach?

1. Give students the experiences they need, either by direct contact or by some effective substitute.
2. Help students observe carefully all facets of their experiences so that they understand them.
3. Help students re-evaluate their current and past experiences to develop proper concepts.
4. Lead student thinking into the development of concepts based on their experiences.
5. Teach children how language symbols can describe concepts.
6. Help students practice the behavior patterns their concepts indicate are worthwhile.
7. Help students practice the development of concepts and apply them to life.

The final test of teaching effectiveness is in the changed behavior of the learner; also in the student's ability to think for himself.

Teaching Church History

The hero worship common to this age group (9 to 11) opens the door for wonderful pioneer stories. Think of the adventure, courage, and romance found in our pioneer heritage. The teacher needs to make the pioneers come alive for these children.

Children of this age value accuracy, and they are actively exploring their world! This is the time when children will find great pleasure in exploring old journals, maps, and other pioneer materials with a skilful teacher.

Specific Techniques for 9- and 10-year-olds

Children of this age group now have a wide range of interests to which the teacher can appeal:

1. They can share in responsibility for the group. At

home this might mean doing the shopping for mother or tasks about the house.

2. They still like stories and seem to have developed an interest in tall tales.
3. They need periods of active games (strenuous).
4. They can play reasonably well with parents and other adults.
5. Excursions are important.
6. This is a good time to initiate and emphasize family council and group conference.
7. The make-believe world is often as important to them as the real world.
8. The boys' hero worship can arouse interest in biography.
9. Their interest as collectors and in sports can be utilized.

10. They can now make greater use of reading, writing, and plain talk due to longer attention span.

11. Nine-year-old boys generally will respond much better for men.

12. Class standards (rules) should be well established with this age. Friendly, firm, fair, and consistent treatment are important.

13. Their interest in making things with hands is very high.

14. They need help to think for themselves. When possible, the teacher should answer a question by countering with a question.

15. It is usually very important for children to be like their friends at this stage of growth. Teachers need to be aware of the group standards and help to guide them.

General Board Committee: Edith B. Bauer, Chairman; A. Hamer Reiser; Fred W. Schwendiman; Lucy G. Sperry; Melba Glade.

COURSES 8 AND 9:

Old Testament Stories Scripture Lessons in Leadership

FEATURES:

Experience Lives Forever
by Elder Paul H. Dunn
of the First Council of the Seventy

Our Special Opportunity
by Victor B. Cline

At this time we give only the subjects treated in the talks by Elder Dunn and Dr. Cline. The talks will appear in the February issue of THE INSTRUCTOR.

Speaking from a rich professional background as a psychologist and as a father of eight children, Dr. Cline vividly outlined the special opportunity that is ours to reach these young people. He described their interests, their goals, and their capacities, and suggested how to teach them effectively.

Elder Dunn built on the ideas suggested by Dr. Cline, then went on to present a crisp, impelling picture of what should be the real objective of Sunday School teaching. Using some of the lessons from the Course 9 manual, he illustrated the real values that could be derived by means of proper teaching. Drawing from his own experiences, he then demonstrated how these lessons could be moving, living forces to lift the lives of our students toward higher planes.

General Board Committee: Bertrand F. Harrison, Chairman; Marshall T. Burton; Oliver R. Smith.

COURSES 10 AND 11:

*The Life of Christ,
History of the Restored Church*

FEATURES:

Demonstration of Teaching Aids
by *LeRoy R. Lindeman*

Teacher Evaluations
by *Harvey L. Taylor*

DON'T ASSUME! WORK YOUR PLAN

DEMONSTRATION OF TEACHING AIDS

Teaching is an important phase of the Gospel. Adam and Eve taught their offspring, and they themselves were taught by our Heavenly Father.

Packed sessions were the rule at every Sunday School department during general conference last October.



Photo courtesy Church Information Service.

Today teaching is a complicated process of communications and includes two steps: First, the teacher must have something to communicate; second, he must use symbols that are understandable. Since words and language change and have varied meanings, words alone are sometimes poor symbols for communicating. There are, however, other materials, methods, and techniques that can aid in communicating Gospel concepts.

The above, in summary, was Dr. Lindeman's approach to his demonstration on the use of recordings, pictures, and the chalkboard as aids in Gospel teaching.

"Let me say that no matter what you are using, it is important that you use it properly," the speaker said. "Don't misconstrue what I have said and think, 'Well, I *must* use a recording, or I *must* use a picture.' When you select something to bring into your classroom, be very careful. This is the first step in the proper use of any instructional material—select it very carefully. Bring nothing into your classroom that will not help you do a better job of teaching.

"You don't want just to bring in a teaching aid and put it up, you want to incorporate it into your lesson plan so that at the precise moment when you want to present that concept or that idea, it is there. Don't stand it up at first unless you want to use your teaching illustrations to introduce the lesson and present it properly.

"The last step, but a very important one—follow-up. Maybe you ought to have the class draw some pictures. You will be amazed at what they thought of your lesson. But the follow-up can be accomplished in other ways with boys and girls of this age. Through quizzes, discussion, and other activities, you can find out if you are getting across; and this is important. Don't assume! Work something into your plan so that you have a system for checking up."

—*LeRoy R. Lindeman.*'

TEACHER EVALUATIONS

There is no potion one may take to become an effective teacher; it is an involved, ever-changing, many-detailed process. Following are some points to remember in striving for such a goal:

1. *There Is Only Today*—Some child needs your message today and he will never need it so badly again.
2. *Be There—All There—Every Time*—It is your class and your responsibility—it is a holy calling.
3. *An Opportunity, Not A Duty*—The teacher

¹Director of Programed Learning in State Schools.

should beg for a chance to develop himself as well as his students.

4. *What Do I Want To Accomplish Today?*—Be completely prepared, don't leave any cracks. How long does it take? Who knows? Time enough to do the job.

5. *Do They Turn Me Off?*—Students may sit quietly, but are you communicating? The power of the eye is one of the most powerful media of control, seeing eye-to-eye you communicate soul-to-soul.

6. *Do They Know That I Care?*—You don't just teach for 45 minutes, you are at it all the time. Do you write them a note or make telephone calls recognizing their achievements?

7. *Am I What I Teach?*—Be sure you believe what you teach, and live it.

8. *Teacher, What Do You Believe?*—Take a stand, and let your students know that you do. Be sure you believe the right things.

9. *Something for Keeps*—Give them something related to the lesson to take home. Remember that facts alone will not change lives, but only through facts can you teach the virtues.

A Test of the Teacher

How well did you do your job of relating each lesson to the lives of your students? (Do not ask for, nor allow, signatures on returned sheets.)

1. Do you have more confidence and faith in yourself?
2. Have you made and kept any new resolutions regarding living the Gospel—the good life?
3. Do you judge less quickly?
4. Do the principles of the Gospel seem more real to you?
5. Do the opportunities offered you through the Gospel plan stimulate you to greater ideals of service?
6. Do you feel that you have greater incentive and courage to live according to the standards of the Church?
7. Do you find that you are more sensitive to beauty in all its forms?
8. Have you been strengthened in your search for truth?
9. Have you found more inner peace and serenity?
10. Do you pray more often and with greater humility, making prayer less of a ritual and more of a devotional?
11. Are you more convinced that the teachings of Jesus have application to your daily living?

12. Have you discovered any weaknesses in yourself, and have you tried to do something about them?
13. Has your desire and ability to love others and the good things of life increased?
14. Are you more tolerant toward the faults of others?
15. Have you discussed our lessons with your parents, friends, and associates?
16. Do you think you have helped others to better live the good life?
17. Are you more firmly convinced that you should live the teachings of the Word of Wisdom?
18. Have these lessons helped you *do* what is right rather than just *know* what is right?
19. Are you better prepared to face adversity and ordinary trouble without "falling apart"?
20. Have you been stimulated to live each day nearer to the ideals of Christ?
21. During the year, have you found answers to any questions that were bothering you?
22. When you were tempted to do something you knew to be wrong, did any strength you received from this class help you to do the right things?
23. Have the teachings in this class helped you in your decisions regarding the kind of home and family life you want for yourself?
24. Has your attendance at this class brought you new friends and strengthened your understanding and appreciation of old friends?
25. Do you feel better prepared to meet life after attending this class during the past year?
26. Do you feel your testimony has been strengthened?
27. Are you at peace with yourself?

A TRIBUTE TO TEACHERS EVERYWHERE

*God gave to you that rarest gift—
An understanding heart;
A gentle, kindly manner
Your wisdom to impart.*

*Oh, some men build with steel and iron
To pave their way to fame,
But you are building character—
A lasting tribute to your name.*

*The lives you touch, the good you do,
Shall never know an end.
Proud are we to humbly call you
Teacher and friend.*

—Author unknown.

—Harvey L. Taylor.²

²Administrator of Church Schools.
General Board Committee; Bertrand A. Childs, Chairman;
W. Lowell Castleton, Calvin C. Cook, Minnie E. Anderson.



Photo courtesy of Church Information Service.

COURSES 12 AND 13:

*The Church of Jesus Christ
In Ancient Times,
Principles of the Restored
Church at Work*

FEATURES:

Panel of Outstanding Teachers:
Joe Christensen, Chairman;
Darrell Hart; Linda Duffin;
Arthur Bassett; John Madsen

A CLIMATE OF LOVE FOR LEARNING

Leaders and successful teachers pooled their ideas about the nature of adolescence and how to teach this age group. They arrived at the following conclusions:

Teachers of youth should use Jesus Christ as their model and follow "In His Footsteps," as emphasized by the theme of the conference. Jesus was natural in His development and learning and Sunday School youth should be taught and influenced to follow His example. This is most likely to happen when the teacher not only tells, explains, and demonstrates, but also *inspires*.

Characteristics of the Middle Adolescent

The teacher should see the honor and challenge

¹Director of University of Utah Institute of Religion.

of working with youth. In terms of development, these young people are just beginning to be able to generalize their experience, think abstractly, and crystallize principles of behavior and wholesome relationships with man and God. At the same time, they are responding to urgent needs for independence, acceptance in the peer group, to identify with models other than their parents, especially within the group, and to discover who they are as persons. All this calls for poise, patience, and a sense of humor on the part of the teacher. It requires varied and colorful lessons which reflect the Gospel, the objectives of the day, and the experiences of the students. There must be a climate of learning which features understanding and love.

A panel of fine teachers called attention to the characteristics of middle adolescents and the suggested methods most appropriate for teaching them. While the youth has lived a life oriented to fancy and pleasure, he now begins to meet reality and think about goals and ideals. Even in the Sunday School class he thinks about his vocational choices and the roles he should play in society. Great differences exist in the same class because of the more rapid maturation of the girls and because our Sunday School courses bring together a wide range of types within each sex. Interests are more social and boy-oriented for the older-acting girls, but the boys in their own class seldom fill their expectations.

T3 Formula Keeps the Growing Edge

Teaching is a constant challenge to stay on the upper edge of performance, to keep the growing edge which creates freshness and appeal to youth. The formula is partly expressed as T₃ or "Teaching Takes Time." One has to prepare thoroughly in order to capture attention, communicate, involve, and motivate to active participation and application. Above all, the preparation and teaching must be in terms of meeting youths' urgent needs and of stimulating interaction within the class so that solutions to their problems will materialize.

The wise teacher humbly accepts the fact that in youths' desire for independence and identification, adults outside the home are often favored. Even though the authority of parents is honored, the adolescent turns to peers and models of the community for counsel in many problem areas. If parents have caused him to create a severe conscience, guilt feelings may be so loud and clear that he cannot confide in members of his family. The teacher who seems to be full of understanding and mercy stands out and is convincing in well-taught lessons about repentance and forgiveness.

The Key To Behavior

Sometimes fears and other feelings are so buried

that it is difficult to draw out a student's thoughts. This is particularly true when he feels very different from the norm emphasized by the group—too small, short, fat, or unattractive. A key to his behavior is careful detection of his interests and talents, latent though they may be. After one or two clues are discovered, the teacher can build rapport and soon find an opportunity to use the "problem" in a way that enhances the student's self-image and surprises his classmates. We should help each person become accepted and especially respected.

Teachers easily fall into the error of thinking that certain visual aids or preferred methods of teaching are the magic that spells success. Both of these and other panacean procedures may be easily overdone. This is especially true of shallow questioning which may be answered in short, non-thinking responses. How much better it is to get the class interested and then create a true spirit of curiosity and exploration by probing for the *why* and the *how* of their related problems as they accrue out of interaction and sincere differences of interpretation. The alert teacher does this to take pressure from him-

self. He prayerfully seeks to direct the discussion to the objectives of the lesson.

What Changes Lives?

Profound principles, such as eternal progression, may be illustrated from the events of the day and the experiences of students. With such basic subjects as the role of Jesus Christ as our Saviour, we need to ask students to thoughtfully respond while we listen and marvel at the value of *drawing out* compared to *pouring in* desired facts and attitudes. This is true learning. It gets away from the moralization and ineffective teaching which merely fills the hour but changes no lives. It spells the difference between winning young people to the Sunday School program and having to worry about drop-outs, teacher replacements, and leader frustrations.

Teachers and leaders of the Sunday School should teach the principles of the Gospel to their class members so that the promise of *John 8:12* may be realized in their lives—"He that followeth me shall not walk in darkness, but shall have the light of life."

General Board Committee: Anthony I. Bentley, Chairman; Alva H. Parry, J. Roman Andrus, Dale H. West.

COURSES 14 AND 15:

The Message of the Master, Life In Ancient America

FEATURES:

AS LISTED BELOW

(1) "Break Up Your Fallow Ground"

by Leland H. Monson

The apt title comes from Hosea's instructions to the Israelites. (See *Hosea 10:12*.) Brother Monson pointed out that individually and collectively we do not measure up to our potentialities. He encouraged teachers to seek to develop greater capabilities in themselves and their groups. He advised all teachers to establish a learning goal for each lesson. He read from the Course 15 Teachers' Supplement some learning goals suggested for 1967 lessons. These learning goals, he noted, were designed to take the Gospel out of the discussion period into the everyday life of a young man or woman.

He next discussed cues, or reminders, which serve to transmit the Gospel from words into action in students' lives. He defined extrinsic reminders as

objects which remind the student during the week of the lesson taught last Sunday. Intrinsic reminders, he said, are questions developed from the lesson to assist more students in applying the lesson in the solution of their problems.

(2) Duties and Responsibilities of Stake Board Members

by Evan Memmott¹

Brother Memmott presented visual aids on his subject; and he informed stake board members of their basic responsibility to build a background of Gospel information, to learn principles of effective teaching, and to communicate them to ward Sunday School teachers.

(3) Ignoring God's Way of Righteousness

by Neil J. Flinders²

The greatest way to change the behavior pattern of the individual is to develop in him a testimony that Jesus is the Son of God.

This was Brother Flinders' strong reminder to teachers. He stressed God's way of righteousness, as defined by Paul to the Romans, as the building of faith in the divine Sonship of Jesus Christ. (See *Romans 3:22*.)

¹Chairman of Audio-visual Aids, Weber State College, Ogden, Utah.
²Of Weber State College Institute of Religion.
General Board Committee: Leland H. Monson, Chairman; Clarence Tyndall; Clarence E. Wonnacott.

COURSES 18 AND 19:

Christ's Ideals for Living, The Articles of Faith

FEATURES:

(1) Presentation of Course 19—
The Articles of Faith
by Supt. David Lawrence McKay

(2) Panel Discussion
Moderator: Stephen R. Covey¹;
Panelists: Wallace A. Goates,
Henry Jensen, Katherine Kelly,
Craig Crowther

(3) The Fire of Your Faith
by Elder Boyd K. Packer
Assistant to the Council
of the Twelve

(1) There will be a reorganization of lesson material for the supplement to the *Articles of Faith* for the eight-month course beginning January 1, 1967.

Superintendent McKay presented the changes planned for the supplement, which will be made available to both teacher and class members, rather than just as an aid to the teacher. It is thus hoped to get the young people more completely involved in the lessons and increase their interest in the Gospel.

(2) PANEL DISCUSSION—

Observations of the moderator and the panelists are summarized in the following paragraphs:

(a) Young people of this age are entering a new phase in their lives. Many of them are going away to college or to work. But great as is this transition from high school to college or business life, there is also the added impact of a new outlook on life from the point of view of a maturing individual.

(b) To this individual there is a whole new area of freedom. For the first time, many live away from home. They are given privileges and rights they never had before. The contrast between this freedom and the sheltered existence they have just left is great.

(c) They find the world an exciting place in which to live. Those who go to college find a stimulating, intellectual world, with a constant academic challenge. If Sunday School teaching fails to match the tempo of this new world there is danger of

spiritual discouragement in the minds of students.

(d) There is a new set of temptations, a "new" morality. New voices are shouting in their ears. People of this age level are tremendously influenced by what other people think of them. Style, fashion, clothes, self-consciousness, are dynamic forces in their lives.

(e) Frequently there is a lack of communication between young people of this age and their parents. Unless parents make a special effort, a real communications barrier might develop. These young people want to discuss their problems with others; and if the channels are not open to their parents, they will seek counsel elsewhere.

(f) If Sunday School teaching does not recognize these dynamic forces, Sunday School lessons might be uninteresting and boring.

Clearly, to meet these problems there must be good teaching in Sunday School, coupled with a real understanding between teacher and student. The panel turned to the ways in which these aims might be accomplished.

Much concern was expressed regarding mediocre teaching. Comments included: "the lesson should be put in a modern-day setting," "the lesson should be prepared with the young people in the class in mind," "there should be more questions asked and discussed." These points would not be raised if classes were properly taught. Only 8% of beginning teachers have had a teacher-training course. Many of the older teachers have learned the hard way.

Involvement of students was strongly stressed. One suggestion was to have each student write down on a piece of paper a realistic problem he was facing. In the hands of a skilled teacher, these problems could be woven into the lessons from time to time and thus bring the lessons up to date in the minds of students.

(3) THE FIRE OF YOUR FAITH (*Summary only*)

A number of years ago I heard a noise coming from my kitchen; and it was a *noise*, so I literally ran. When I got there, the room was empty; but the refrigerator door stood open. There was milk splashed all the way across the floor and down the steps. Out on the steps was one of our little boys. He had come in for a bowlful of milk to feed his kitty, so he had the bowl, the milk, and the kitty. With one hand around its neck and one hand around its back leg, he was giving it a drink. The cat finally got its foot around where it could scratch him, and he dropped the cat. It ran around the corner of the house, and he sat there weeping, crying out in frustration, just like you do.

You see, he had all the elements—the milk, the bowl, and the cat—but the way he tried to get them

¹Administrative Assistant to the president, Brigham Young University.

together was clumsy. We as teachers have the Gospel and the spiritually starving young people; but something about the way we try to get the two of them together is sometimes clumsy. Haven't you felt that frustration, you teachers? Have you not been in class and been conscious every minute you were there that you were failing?

"For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same Spirit; and again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will." (Moroni 10:10-17.)

If you will go before the Lord and tell Him you

COURSES 22 AND 23:

Teaching the Gospel

FEATURES:

Overview of the Year's Work
by J. Roman Andrus

Making the Shift from Showing to Telling
by Shizuko (Sue) Harry

Productive Uses of Talking in Teaching
by Asahel D. Woodruff

There will be no changes in the Teacher Training program for the coming year. The Teacher Training course will be completed in April and the new course is planned to begin in September. It should begin the *first* week in September, in order to be in harmony with other courses.

Teacher Training is a *special* class but a regular part of Sunday School. The class is designed and approved to develop teachers for all organizations in the ward.

Teacher Training will be *special if initiated and planned effectively*:

1. In July preparation meeting (superintendent's department) review procedures and discuss teaching replacement needs.

2. During July the superintendent initiates, through the bishop, a meeting with auxiliary leaders to consider needs. (Search-for-talent questionnaire.)

3. Leaders nominate candidates.

have a Sunday School class and you have some teenagers to teach and they are difficult to teach; tell Him they are interested in dancing and hot-rod-riding and everything—everything but the Gospel—and ask Him what you should do, and pray for the gift to teach by the Spirit, then that gift will “come unto every man severally, according as he will.” Without it, teaching is hopeless.

May the Lord bless all of you who teach. May His Spirit be with you as you go before the students, however un schooled you may think you are or however unqualified. With the Spirit you will be able to teach, that youth may warm their hands by the fire of your faith and be preserved against those temptations which they will meet in the world.

—Elder Boyd K. Packer.

General Board Committee: Superintendent David L. McKay, adviser; Thomas J. Parmley, Chairman; Frank S. Wise.

4. Bishop reviews candidates and makes the call.

5. The superintendent should visit each one called to explain the call, responsibilities, and opportunities.

6. The organization should be complete and the class begin the *first* week in September.

7. If there is difficulty, misunderstanding, or delay, the ward superintendent should always seek solutions through proper lines of priesthood authority.

The Course is Designed to:

1. Present to the prospective teacher his role, preparation, challenges, and opportunities.
2. Help student-teachers learn about students and why they behave and learn as they do.
3. Help teachers set the stage for learning. (physical setting, intellectual atmosphere and pace; spiritual tone.)
4. Lead teachers to teach specifically for certain learnings. (principles operative in helping people grasp meanings effectively.)
5. Introduce devices to increase learning. (mechanics: lesson plans, outside study, tests.)
6. Encourage recognition of other challenges and responsibilities, (building file of teaching aids.)
7. Build guide lines.
8. Train with *supervision, graduation, and assignment.*

The Teacher Training committee is interested in teaching people how to teach the Gospel effectively. Unless you are sure that you have an approved plan which is better for your situation than the recommended one, diligently and prayerfully seek success with application of the outlined program for teaching the Gospel.

—J. Roman Andrus.

FROM TELLING TO SHOWING

Supporting “telling” with “showing” makes sense. For example, have the people in the audience close their eyes; then burst a balloon. The sudden noise will startle many, because they did not see that a

balloon was about to be burst. It's no accident that a phrase like, "Do you see what I mean?" or "Do you get the picture?" is used more frequently than, "Do you understand?"

Extend your students' understanding of your "telling" by well-chosen "showing"—pictures, charts, models, demonstrations, etc. Instead of merely talking about the influence we have on others, illustrate it with two magnets hung from a yardstick. Start one magnet (the influencer) swinging, and soon the invisible magnetic field causes the other magnet (the influenced) to swing, too. Another aid to show influence is constructed with two weights hung by strings from a long cord stretched tautly horizontally. Any movement given to one weight imparts movement to the other.

It has been said that we remember 10 percent of what we hear, 60 percent of what we see, but 90 percent of what we do. Therefore, engage the students in many forms of *doing*—buzz or discussion groups, panels, debates, role-playing, experimentation, research.

Students learn best when they see and do, and form their own conclusions about a subject, instead of only hearing about it. So, improve your teaching by shifting from *telling* to *showing* and also *doing*.

—Shizuko Harry.¹

TALK IN TEACHING

I. Teacher Talk Has Two Main Purposes:

A. TO LAUNCH A LESSON:

Guidelines

1. Keep the presentation short and pointed. A good rule: 5 to 10 minutes.
2. DO these things: (Open-end starters—they lead somewhere.)
 - a. Suggest a Gospel principle or fact that is important in life, and comment on some practical application of it.
 - b. Raise a question about some personal problems people face.
 - c. Tell a story or incident that involves a basic Gospel principle and test it in human behavior.
3. Do NOT do these things: (Dead-end starters—they go nowhere.)
 - a. Present some data to be recalled or remembered.
 - b. Ask a series of questions that call for:
"Who did"?
"When was"?
"How many were"?"
 - c. Read a lesson from the book, or have a class member read it.
 - d. Admonish the class about their duties.

B. TO GUIDE CLASS DISCUSSION:

Purpose:

To keep the class talking about the *subject* in a *clarifying* way.

Get the Class Members to:

1. *Ventilate their reactions* to the lesson, to an incident, to a proposition, to a question.
2. *Provide and exchange information* about the lesson concept.

3. Work toward the *development of an orderly and useful idea* about the subject by interaction with each other.

II. Class Member Talk

Three Practical Guidelines:

- A. Keep the group talking most of the time—
one-half to three-fourths.
- B. Keep the discussion on target!
 1. Guide it back from detours—keep on the *subject*.
 2. Guide it toward *clarification* of the lesson concept—encourage thoughtful analysis, explanatory suggestions, testing of ideas against real problems. Be willing to explore doubts and uncertainties patiently.
 3. Use "information" cautiously.
Too much of it obscures the central idea—don't get lost in details.
Too little of it prevents productive thinking.
Don't let "information" become the focus of attention. Concentrate on significant *ideas* about life. Use information to help do this.
- C. People learn best when they form *their own* conclusions about a subject. Guide the discussion toward a *class-formed* concept and understanding. Don't take over and hand out a final dictum. Help the class reach its own understanding by:

1. Eliciting several reactions to a thought that may be expressed.
2. Probing for information when it is needed to clarify an idea.
3. Suggesting ways of testing an expressed idea by applying it to real situations.
4. Encouraging members to clarify comments that may not be clear.

III. Some Practical Observations

A. The class cannot begin to talk until the instructor stops talking.

B. Patience is needed to get discussion started. Don't let initial silence by the class stampede you into taking the floor and resuming your monologue. *Wait* for someone to start. You might help by:

1. Asking a specific question to stimulate a beginning.
2. Asking some person for an initial response.
3. Briefly proposing some line of behavior (appropriate to the lesson) and asking for reactions to it.

C. Guard against the temptation to answer all questions, and comment on all comments.

Turn questions raised by class members to other class members.

Let class members have discussion with each other.

Encourage a series of comments by class members before redirecting or probing what has been said.

Consider your class members as:

1. Co-teachers.
 2. Consultants to each other.
 3. Resource persons for information and ideas.
- Asahel D. Woodruff.

General Board Committee: Asahel D. Woodruff; J. Roman Andrus.

¹Associate professor of education, University of Utah.

COURSES 24 AND 25:

*Parent and Youth,
Gospel Living in the Home*

FEATURES:

How To Give a Lesson with
Chalkboard by *Keith E. Montague*
Changes in Family Living Today
by *Alice S. McKay*

HOW TO GIVE A LESSON WITH CHALKBOARD

Many adults today have the idea that visual aids are for children, but Brother Montague masterfully demonstrated to the contrary on the chalkboard. For Chapter 8 lesson, "The Godhead's Love for Mankind," he wrote in huge letters L O V E on the blackboard. Then in the large O he wrote—*Sermon on the Mount*. Then he proceeded to draw lines radiating out from the letter O saying that if you love, you radiate sunshine and are happier, healthier, less tense, and more productive.



For the lesson, "Make Your Home a Heaven on Earth," he drew a large, high stairway as if it were reaching right up to heaven, and then on each step wrote such words as understanding, cooperation, humility. For another lesson he drew a large heart and divided it into three sections and put these words in the sections, "Do Good," "Pray," and "We Are Blessed."

—*Keith E. Montague.*¹

Changes in Family Living Today

This talk informed the group as to how and why society is changing and included some touching, true

¹Of Bailey-Montague and Associates (art studio).



Photo by Lorin F. Wheelwright.

The effective use of chalkboard in building lesson interest and understanding demonstrated by Keith E. Montague.

examples of child neglect. The speaker listed nine important reminders for parents:

1. Show love for your child.
2. Show confidence in his abilities.
3. Encourage and provide for him.
4. Enjoy his accomplishments.
5. Make him feel that he belongs.
6. See that he has appropriate freedom for his age.
7. Listen to him.
8. Discipline him.
9. Help him find the church he can believe in.

—*Alice S. McKay*²

In the foyer there was an attractive, outstanding display of 70 books appropriate to the course. Everyone received an annotated bibliography of these 70 books. Also on display were 96 articles that had appeared as enrichment material for Course 24-25 in *The Instructor* during the past eighteen months, plus a display of choice centerspread pictures, flannelboard cutouts, and *Instructor* covers.

²Social case worker in Salt Lake City Schools.
General Board Committee: *Camille W. Halliday; James R. Tolman.*



Photo by David W. Evans Associates.

The impressive display of the many teaching helps found in *THE INSTRUCTOR* is viewed with interest by Paul Halliday.



Photo by Lorin F. Wheelwright.

A "Creed for Teachers" is displayed by Supt. Asahel V. McBride, Grant Stake (left), and Russell Ruesenach.



Photo by Lorin F. Wheelwright.

Seventy reference books were displayed as support material for Courses 24 and 25. Sister Halliday selects one.

COURSES 26 AND 27:

*Old Testament Prophets,
The Gospel in the Service of Man*

FEATURES:

- (1) Attendance
by Lewis J. Wallace
 - (2) Preparation and Ward Faculty Meetings
by Ralph B. Keeler
 - (3) Preview of Course for 1967
by Neal A. Maxwell
-

ATTENDANCE IN THE GOSPEL DOCTRINE CLASS

The membership of the Gospel Doctrine class consists, normally, of about half the membership of the ward. This class is a large factor in determining overall attendance and sets the tone of the whole school. The average annual attendance for 1965 was 24 percent of the enrolled class membership.

In preparation for this conference, 100 wards, selected at random from the entire Church, were asked to compile attendance statistics of this class on September 11, 1966. Two-thirds of these wards responded. The sampling represented 12,145 class members in 67 wards. This number included 5,377 men and 6,768 women. The number in attendance compared with total enrollment is shown in percentages:

	Class members enrolled	Percent attendance
	Men	20%
	Women	28%
	All (men and women)	24%
	High Priests	32%
Breakdown of attendance of male enrollees	Seventies	35%
	Elders	20%
	Aaronic priesthood—adult	6%
	Adult males (no priesthood)	6%

There were approximately 175 women for every 100 men present. This ratio results from two factors:

- (a) More women than men are enrolled;

- (b) the women's attendance is 8 percentage points higher than the men's.

This discrepancy should be a challenge to the brethren to better their attendance record and receive more training in the Gospel.

In response to a statement for the reasons of non-attendance, the following, in descending order of importance, were given: infirmity, indifference (apathy), Sunday work, inactivity, Sunday School not a "required" meeting, other Church work, sports and recreation, subject matter of class uninteresting, home teachers ineffective in promoting attendance, inadequate teacher, small children to tend, not converted, too many meetings, grievances, distance too great, a welcome lacking, poverty. This list of reasons should provide a dedicated teacher with some idea of how to proceed to improve class attendance.

Over a period of years the Gospel Doctrine class will study every facet of the Gospel, including a study, in depth, of all the standard works of the Church. It should be remembered that Sunday School is the prime teaching agency of the Church and cannot be ignored. Nor can its importance be over-estimated for any member of the Church. The Sunday School is for all.

—Lewis J. Wallace.

Meaningful Preparation and Ward Faculty Meetings

In making preparation for the in-service teacher improvement class in the ward faculty meeting, each participant should go eager to *learn*, and not merely to be *counted*. His attitude should be characterized by humility, which is an attitude of teachableness. If specific Sunday School lessons are involved, each teacher should study these lessons before the meeting. Then the contributions of other members of the group are readily understood, appreciated, and remembered. The most productive learning is always that in which the student himself becomes personally involved.

During the past several years the Sunday School general board has been concerned with lesson application in the active lives of the students. Many manuals and supplements have stressed active application of Gospel lessons. Ways by which this kind of activity can be motivated are also part of the in-service training.

As in any other worthwhile activity, one gets most from preparation and faculty meetings by having made adequate and objective preparation. This should include the following:

1. The purpose of the meeting should be well understood and the meeting organized to serve this purpose.

Whose Church Your Reward D & C 18:15-16



16
One of the many inspiring charts and displays at Sunday School departmental sessions.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (Doctrine and Covenants 18:15.)

2. There should be pooling of knowledge, teaching methods, and techniques. The participants should go to the meeting prepared to discuss common problems, to give well-thought-out suggestions for lesson content and presentation procedures.

3. The superintendency should brief the group on administrative activities, so that there will be no lack of understanding of procedures, policies, goals.

—Ralph B. Keeler.*

Preview of Course for 1967

This course is adapted from lessons prepared by Elder John A. Widtsoe, for the Melchizedek Priesthood classes in 1915. The material was later printed in a book entitled, *Rational Theology*. The information in this book has now been expanded by more recent writings of Brother Widtsoe. To make the course more timely, some editing has been undertaken. The title of the course is, "The Gospel in the Service of Man." A teacher's supplement has also been prepared. Brother Maxwell made the following points:

We are living in a world in which the Christian virtues are wandering alone. Yet we will be viewing clusters of cohesive concepts, through the words and eyes of Dr. Widtsoe, which can give our idealism wholeness and man a sense of purpose in life. You will be teaching these lessons in a time when the world is marching to different doctrinal drums. You will be teaching about God, who has a plan not only for all mankind, but for each man.

As they get older, people generally have more interest in "eternalism"; but their ability to change declines. We will be re-emphasizing crucial truths

at a time when many of us may have lost some capacity to change. Even though it may be difficult, we must motivate our students to climb out of old ruts into the pathway of better behavior.

We are in the midst of a worldwide, religious recession, a general backing away from the core doctrines of Christianity. The Church may become increasingly isolated from the mainstream of humanity. Our young people will find it difficult to maintain their religious uniqueness, to be "in the world" but not "of the world." As adults we must be articulate advocates of the revealed truths of the Gospel. We must be able to talk intelligently and convincingly with the younger generation about the teachings of Jesus and the prophets of God, both ancient and modern. One sage has observed:

*What no one shows the ability to defend is quickly abandoned.*¹

This course gives us a chance to study the plan of salvation again; it gives us a chance to talk about orthodoxy as high adventure. "If some small mistake were made in doctrine, huge blunders might be made in human happiness. Orthodoxy is sanity; and to be sane is more dramatic than to be mad."²

—Neal A. Maxwell.³

¹Austin Farrer, *Light on C. S. Lewis*; Harcourt, Brace and World, New York, N.Y., 1966; page 26.

²E. K. Cheserton, *Orthodoxy*; Image Book—Doubleday, Garden City, New York, N.Y., 1956; page 60.

³Vice President, University of Utah.

General Board Committee: Carl J. Christensen, Chairman; Raymond B. Holbrook; Lewis J. Wallace.

*Former principal of Midvale, Utah, Junior High School.

COURSES 28 AND 29:

The Articles of Faith, A Marvelous Work and a Wonder

FEATURES:

AS LISTED BELOW

(1) Opportunities To Build the Kingdom

by Wallace G. Bennett

Brother Bennett summarized a list of members this course is intended to reach (see *Sunday School Handbook 1964*), at the call of the bishops and branch presidents. He stated that the present membership of the Church is expected to more than double during the next ten years. This means that the present 420 stakes will grow to 800 stakes within that time. As a recognized, world-wide Church, our image is greatly improving. Communication through television, radio, and the press, along with better traveling conditions and methods, jet propulsion, and super highways, are all helping step up the spread of the Gospel. He expressed a strong assurance that Gospel truths bring joy, purpose, and meaning to faithful members.

(2) The Instructor for Spiritual Food

by Golden L. Berrett

Teachers must realize the great value of *The Instructor* to the Gospel Essentials class. Each issue contains charts and articles which are valuable teaching aids. Brother Berrett quoted from the Prophet Joseph Smith (*Documentary History of the Church*, Vol. 6, page 364) concerning the importance of every person who is called to teach the Gospel and how we all have need for spiritual food. He mentioned *The Instructor* "Forecaster" which reviews material coming up in future issues of the magazine.

(3) New Changes in Text

by Joseph Fielding Smith, Jr.

The speaker furnished printed copies of *A Marvelous Work and A Wonder*, showing changes which will up-date the older editions. Thirty thousand copies are being printed. He urged all teachers and stake board members to obtain a copy of the new edition. He emphasized that this course is intended for nonmembers, male members over 21 (holding the Aaronic Priesthood), adult male members holding no priesthood, new members, non-active women of record, part-member families, and investigators.

(4) Correlation Alienates Fears

by David G. Thomas¹

Brother Thomas called attention to the fact that the priesthood home teaching and Sunday School programs complement each other. He referred to four needs in man's development: (1) physical, (2) mental, (3) spiritual, (4) social and economic. The Gospel Essentials class is especially geared to supply the spiritual needs. Though we do not emphasize the other needs, we should be aware of them in order to recognize and understand class members.

Members of this class fear being called upon and are apprehensive about what others might think and say. These fears cause both men and women to develop inhibitions, but the Aaronic Priesthood Adult Program is organized to assist in allaying these fears. He spoke of the need for fellowship; and encouraged teachers to get a proper mental attitude toward members of this class, to learn all possible concerning their interests, and then speak their vocabulary.

(5) Missionary Work Feeds the Sunday School

by D. Arthur Haycock²

The Sunday School fits into the missionary program, and the missionary program feeds into the Sunday School. Missionary work is finding, teaching, baptizing, fellowshiping, and holding the confidence of our fellowmen. Missionary work is going on in every stake and ward in the Church, and we are all a part of it. The speaker recommended a continuation of the use of *A Marvelous Work and A Wonder*, as it is in harmony with missionary discussions. He compared missionary work with the Parable of the Sower and challenged teachers to supply the best seed and the best soil possible. We are a peculiar people; and we should be, when we consider the carnal world about us. One of the greatest teaching methods we use is example. Not only should we plow well, but we should sow the seed of the Gospel in the hearts of class members.

(6) Teachers To Follow Gospel Blueprint

by Forrest D. Thompson³

He explained the relationship of several words connected with the Gospel Essentials class, such as: missionary, converts, inactive, outsiders, faith, service, knowledge, testimony, spirituality, activity. Teachers are tools in the hands of the Lord; He is the Master Builder. Teachers are followers of the blueprint of the Gospel. The Doctrine and Covenants (42:12-15) gives direction to teach by the Spirit, or we teach in vain.

¹Administrative Assistant, Presiding Bishop's Office.

²Secretary to the Council of the Twelve.

³Member of Butler Fifth Ward bishopric; former Gospel Essentials teacher.

General Board Committee: Joseph Fielding Smith, Jr., Chairman; A. William Lund; Wallace G. Bennett; Golden L. Berrett.

LIBRARIANS

FEATURES:

(AS LISTED BELOW)

(1) Filing Systems and Printing for the Library

by H. George Bickerstaff

Brother Bickerstaff called attention to the brochure, "Filing in Latter-day Saint Church Libraries," published by the Sunday School general board and available at the office of the Deseret Sunday School Union for 50¢ per copy. This is the system recommended for filing all library materials and aids except books. Special attention was called to the "Subject Heading List" in the brochure and its use explained.

Among the headings and instructions are subjects under which to file practically every aid that might be placed in the Church library. Also discussed were the sizes of files and storage cabinets recommended to hold the various pictures, clippings, etc., that should be in the library.

Printing for displays, for files, for charts, etc., is an important part of any librarian's function. Nothing is more helpful to an efficient and attractive library program than good printing. Brother Bickerstaff demonstrated various methods of, and aids to, printing which are available to the librarian. These included construction or purchase of stencils and guides for attractive lettering. Of particular importance was demonstration and instruction in the use of the quarter-inch lettering

Nobody stayed home! Librarians found the display of maps, pictures, and brochures interesting and helpful.



Photo by Lorin F. Wheelwright.

guide used so extensively in the picture file for marking mountings and divider cards.

(2) Index to Church Periodicals

by William F. Rawcliffe

Brigham Young University, this year for the first time, is publishing a monthly index to all articles and materials in the five Church publications, *The Instructor*, *The Children's Friend*, *The Relief Society Magazine*, *The Improvement Era*, and the *Church News*. The monthly index is available at \$10 per year. The yearly summary alone costs \$7.50. The index is compiled electronically, assuring rapid service. These can be obtained by sending check or money order direct to Brigham Young University.

(3) The Instructor in the Library

by Donna Bowers

Sister Bowers outlined a satisfactory procedure for clipping, filing and using *The Instructor* in the library. This included using the "Uses for Contents" section found on the inside front cover of the magazine; the best way to store flannelboard figures and stories; mounting and filing the pictures, charts, etc., found in each issue; and cataloging and filing the articles clipped monthly to be placed in the Pamphlet and Clipping File.

(4) Teaching Aids for Adults

by J. Holman Waters

Teachers of adult classes do not use as many teaching aids from the library as do Junior Sunday School teachers for two principal reasons: first, because of much greater previous experience upon which to rely (adults do not need as many aids); and second, the efforts of most librarians have been concentrated on providing the most easily obtainable and simply used aids effective in teaching children. A study of the principles of using aids in teaching adults and greater effort to have such aids in the libraries was urged.

Aids for adults, of necessity, must be more sophisticated and probably more complex and costly. An article covering the principles of the complete presentation will be carried in a future issue of *The Instructor*.

• • •

Available for purchase following the meeting at a total cost of \$1.25 were the five brochures now provided for librarians titled: *Filing in Latter-day Saint Church Libraries*, *Organization of Books in the Ward Library*, *Binding and Repair of Library Materials*, *Pictorial Teachings Aids in The Instructor*, and *Sunday School Teaching Aids Packets*.

General Board Committee: J. Holman Waters, Chairman; James R. Tolman; Clarence Tyndall; Alva H. Parry; Melba Glade.

SECRETARIES

FEATURES:

- Slide-Sound Message
 - Question-and-Answer Period
 - Talk by a Stake Superintendent
 - Talk by Elder Spencer W. Kimball
of the Council of the Twelve
 - Summary by Herald L. Carlston
-

SUMMARY OF THE SECRETARIAL SESSION

One of the most important persons in the Sunday School program of The Church of Jesus Christ of Latter-day Saints is the secretary. She exerts a great influence in the smooth and effective operation of the organization which is commissioned with the responsibility of teaching the Gospel of Jesus Christ.

This was the commentary for the first picture in the slide-sound message regarding the duties of the Sunday School secretary.

There are four secretarial functions:

1. gathering facts
2. organizing facts
3. preserving facts
4. publishing facts

This pictorial message concluded with the statement:

Her services are appreciated by all of us, not alone by the Sunday School, but by the priesthood brethren who basically are charged with the responsibility of teaching the Gospel of Jesus Christ to everyone.

The Records and Reports committee of the general board hopes to have filmstrip copies and sound transcriptions of this orientation message available to the stakes about the first of the new year.

A brochure was distributed which listed the objectives of the records and reporting system, together with a discussion of various forms used in Sunday School secretarial work. It also contained the answers to many questions received from stake secretaries prior to this departmental session. The stake secretaries had been asked to submit to the general board office questions about the various report forms. Approximately 350 questions were received.

The most common question was related to the correct way to show the attendance of a substitute teacher. The brochure indicated that such attendance should not be shown with the officers and

teachers, nor with the class in which the person substituted, but his attendance should be reported with the class of his enrollment.

Another popular question was related to the bishopric's attendance at Sunday School. Should a member of the bishopric who attends the worship service but fails to attend class, be marked as being in attendance at Sunday School? The answer is yes. However, this is an exception, as others who do not attend class are not considered to be at Sunday School.

All secretaries should know the objectives of the records and reporting system, which are as follows:

1. To account for all members of the ward or branch so that active members of the Sunday School may be kept active, and potential members encouraged by the home teachers to become active.
2. To keep a record of attendance at Sunday School and other Sunday School meetings so that the superintendency may know how many members are being taught the Gospel of Jesus Christ.
3. To assemble vital information about the Sunday School program in the ward or branch so that the superintendency may be kept informed of all details pertaining to the Sunday School; thus it is possible for them to see where administrative action is needed.
4. To keep minutes of all Sunday School activities so that the superintendency may be fully aware of their administrative plans, assignments, unfinished business, and accomplishments, and so that a history of the ward or branch Sunday School may be prepared for the Church Historian's library.

The secretaries were also encouraged to prepare charts and graphs to convey information on the condition of the Sunday Schools to the superintendency.

Stake secretaries were urged to use the cumulative report of ward and branch Sunday Schools so that the stake superintendents could have a month by month record of all statistical information on the ward and branch Sunday Schools in their stake. An elaborate display of charts, graphs, and other visual aids related to the Sunday School work was available.

The departmental session was concluded with an inspirational talk by Elder Spencer W. Kimball of the Council of the Twelve. Elder Kimball spoke on "The Use of Records as Administrative Tools." He told of his service as stake clerk for twenty years and how the secretary should gather pertinent information for the administration of the Sunday School. He stressed the importance of the superintendents initiating necessary action for improvement wherever the records reveal such a need. Elder Kimball said, "I have no patience with a secretary who does not do her duty." He reminded the group that record keeping was a divine commandment.

—Herald L. Carlston

General Board Committee: Superintendent Lynn S. Richards, Adviser; Herald L. Carlston, Chairman; Richard E. Folland; Clarence L. Madsen.

THE INSTRUCTOR DEPARTMENT

FEATURES:

- (1) Highlights of Readership Survey, Forecast of New Features, and Introduction of Authors, by *Lorin F. Wheelwright*
 - (2) Promotion Features and Instructor Use Directors Report, by *G. Robert Ruff*
-

A vast throng of *Instructor* workers gathered at the University of Utah Union Building ballroom to herald the beginning of a major effort to extend the usefulness of this "Teacher's Magazine of the Church." The call to serve was first sounded by a trumpet sextet with special arrangements of Sunday School songs by Clair Johnson. This Ogden Cornet Choir announced that "The Morning Breaks, The Shadows Flee" for early-bird workers on *The Instructor*. Following breakfast, those assembled heard the leaders of *The Instructor* program tell of recent readership studies and future plans to improve the magazine and extend its use. Visitors from afar told of their plans which have worked in the promotion of *Instructor* use.

- (1) Highlights of *Instructor* Readership and Forecast of New Features by *Lorin F. Wheelwright*

The Instructor is the most beautiful and useful magazine that we can create for the use of Gospel teachers. From a recent study of our readership, Brother Vern Young, a graduate student from Brigham Young University tells us that our readers are well above average in education and that they find the magazine both interesting and useful. (See charts.)

Among the features that are best read and most frequently used are the editorials by President McKay and the back page articles by Wendell J. Ashton. These are read "always," "frequently" or "sometimes" by more than 90% of the readers. Other popular features are the teacher improvement lessons, "Answers to Your Questions," the "I Believe" series, Reed H. Bradford's articles, and the superintendent's articles. Among the useful features found outstanding in the study are the front cover index, centerspread illustrations, and flannelboard cutouts. Among other things, the magazine is most highly used in the preparation of Sunday School lessons.

preparation of church talks, and preparation of lessons for other Church organizations.

Introducing new features in up-coming issues, the speaker mentioned a series of articles and short vignettes for secretaries which will show the use of statistical information to guide Sunday School policy and action. Also, a vigorous effort will be made to assist Junior Sunday School coordinators in helping teachers of small children. These two areas were revealed by the study as needing greater attention.

Three authors were introduced who spoke briefly concerning their roles. Lowell L. Bennion, authoring a series of inspirational messages for use in faculty meetings, said:

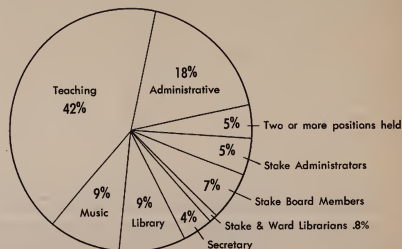
*The Gospel is wonderful. . . . My experience is that the Gospel is no better to the youngsters in Sunday School than they experience it. In other words, what happens in Sunday School is what happens to them. I am just so grateful and hopeful that through *The Instructor* we can improve the teaching of the Sunday School.*

Dean Belnap, author of the twelfth article in the "I Believe" series, writing on the Word of Wisdom said:

*The most exciting breakthrough, according to the bishop of the Buffalo Ward in the Cumorah Stake, who was on the President's and Surgeon General's Committee for lung cancer, is something that takes precedent over lung cancer. It pertains to the influence of tobacco and alcohol on the nervous system. (Article printed in the December, 1966, issue of *The Instructor*.)*

Reed H. Bradford, continuing his series on Gospel Living in the Home, made this significant comment:

*When we first met as a committee many years ago, I remember that Brother Wheelwright and the others said the main goal of *The Instructor* was to*



BREAKDOWN OF READERS WHO ARE SUNDAY SCHOOL WORKERS
ACCORDING TO POSITIONS HELD



Ogden Cornet Choir, students of Faye Hansen, play at early morning INSTRUCTOR breakfast. L. to r. David Thomas, David Sorensen, Calvin Ross, Bobbie Cox, Ross Olsen, Michael Raleigh, Lynn Altvord (at piano).

reflect the personality of the Saviour. I thought I would dedicate myself to try and emphasize some of His principles that might help every member of the family know the same kind of joy that He knows.

Following this presentation, Brother G. Robert Ruff, chairman of the committee on Instructor Subscription and Use, and co-chairman of the breakfast, outlined ways and means of gaining wider use and more subscribers to *The Instructor*. (See the December "Forecaster" for full report.)

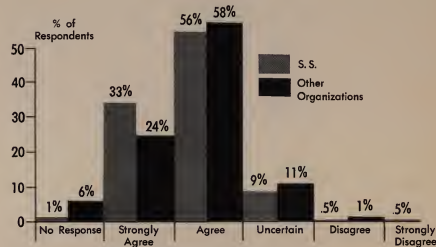
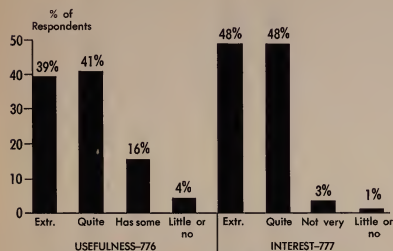
The success formula of South Blackfoot Stake was presented by Stake Instructor Use Director Gary Higginson:

$$\begin{array}{c} \text{Goal} \quad + \quad \text{Plan} \\ \hline \text{Enthusiastic Effort} \quad \times \quad \text{Willing Workers} \\ \hline = \text{SUCCESS} \end{array}$$

A question and answer session followed, with Superintendent Lynn S. Richards in charge. All those in attendance received the new Instructor Use Director's Kit. And the same materials are being sent to those not present.

—Lorin F. Wheelwright.

General Board Committee: Lorin F. Wheelwright, Chairman; G. Robert Ruff, co-chairman; Marie F. Felt; Bernard S. Walker; Claribel W. Aldous.



MUSIC

Senior Sunday School

FEATURES:

Suggestions for Choristers
and Organists,

Model Hymn Practice

conducted by Alexander Schreiner
and Delmar H. Dickson

Suggestions for Choristers

1. Consider *The Instructor* article on the current hymn of the month.
2. Read the hymn of the month articles in past issues of *The Instructor*.
3. Make good use of your own ideas.
4. Study the recommendations in *Worship in Song*, by Clair W. Johnson.
5. Read the directions in the *Sunday School Handbook*.
6. Practice conducting before a mirror, also in front of other choristers in preparation or faculty meetings.
7. Conduct at shoulder height so the people can see you well and easily.
8. Keep your eyes on the people.
9. Singers must generally keep their eyes on the hymn-book, which they should hold high enough that the chorister may be seen from the corner of the eye. This is what orchestral players must do when they keep their eyes on the music but are also alert to the conductor's baton. For this reason choristers need to use a baton, preferably white, in conducting large groups.
10. The choice of hymns is usually made by the chorister, but his choices are subject to the wishes of the superintendent and bishopric.
11. The chorister may sometimes need to give consideration to the abilities of the organist. At times it may be easier for the chorister to conduct a hymn than for the organist to play it. The two should be a considerate team—kind to one another.
12. Recreational type of hymns with dotted-note rhythm (the happy kind) are more suitable for meetings during the week than for Sunday worship.
13. People should be encouraged to sing equally loud. No one should shout and no one should whisper—all should contribute to total congregational singing sound.
14. Preparatory beats need to be practiced constantly by choristers so that the chorister's beat will be helpful in getting people to sing the beginning words of each stanza. All symphony conductors are experts at this technique. When Eugene Ormandy conducted the Tabernacle Choir, he asked that members take a breath with his preliminary beat. The result was that all choir members began together with full tone on the first note. When the people fail to sing the first note of a stanza, the fault may lie with the conductor.
15. Choristers should set their conducting style to the mood of the hymn. Example: A gentle hymn might be led in gentle, round movements and a vigorous hymn in bold, large figures and more rhythmic in style.
16. As to the interludes, the *Sunday School Handbook* states: "Interludes may be used after the first stanza of hymns, if desired."
17. In hymn singing a steady tempo is the normal tempo.
18. When a relatively new hymn is to be practiced, we recommend that the organist be asked to play it through while the people follow silently or quietly hum. Usually they will then be able to sing the melody without difficulty.
19. If time hangs heavy at hymn practice, the chorister might help the people memorize an occasional choice stanza. Nevertheless, the use of the hymnbook is always the norm in congregational singing.

20. Study privately the treatment of "missing measures" as in No. 220, "Prayer is the Soul's Sincere Desire." Here, the chorister would do well to follow the gentle way of the singers rather than insist on strict continuation of the missing eighth measure at the end of the first line. A similar situation occurs in a number of other hymns. The letter of the law is not always artistic.

21. A valuable working tool for a chorister may be a pocket metronome. This is to be used in private and not before the congregation. Even in hymn practice, tempo is a technical matter. We should prefer to give our attention to the spiritual aspects of the hymn.

22. Musical innovations are not approved in our worship service. Consult and follow the *Handbook*.

23. Helps for Sunday School musicians:

- a. *The Instructor*.
- b. *Worship in Song*—Clair W. Johnson.
- c. *Stories of Mormon Hymns*—J. Spencer Cornwall.
- d. Monthly preparation and faculty meetings.
- e. *Fundamentals of Conducting*—J. Spencer Cornwall.
- f. *Organists Manual*—Tracy Y. Cannon.
- g. *The Sunday School Handbook*.
- h. Church courses for choristers and organists.

24. The devotional prelude is the call to worship. Choristers, officers, and teachers should be fully prepared to take their seats and remain quiet when the prelude starts.

25. On the selection of hymns, see *The Instructor*, June, 1966, page 212, "Our Hymnbook in Divine Worship."

26. Biographical materials in *The Instructor* articles are more suited for private reading rather than for consideration during hymn practice.

27. The chorister will be more likely to get effective help from the organist if the organist can see him easily. Therefore, it is best for the chorister to stand near the organist.

28. Choristers should avoid changing tempo in mid-stream. There is no need to fight with singers over the matter of tempo. Let our hearts and minds be on more important things.

29. Avoid stopping singers on the first few measures to criticize them. This is both shocking and discouraging. Try to show an encouraging attitude.

30. Avoid stressing "interpretation" in congregational singing. Special interpretation belongs in choir and concert performance.

Suggestions for Organists

1. Organists should fit their style of playing to the spirit of each hymn. It would be well to practice a diversity of styles at a meeting where organists and choristers practice together.

2. Follow the golden mean in tempo, avoid extremes. The organist sets the tempo with the hymn announcement, but by previous agreement with the chorister. The chorister should not conduct the introduction. The people should be oblivious to the matter of tempo as they are most comfortable when they are not concentrating on it.

3. The most musical range of the organ pedals is the octave from F to F, not the bottom octave.

4. Avoid violent tremolos. They really are not suitable. They tend to sound amorous and even passionate. The piano, the choir, the congregation have no tremolos, nor the French horn, nor the symphony orchestra. One-third of the Tabernacle organ has mild tremolos available; two thirds has no tremolos.

5. Beginning formula for organ stops: Use 16' and 8' in pedals, 8' and 4' in manuals. Never use 16' in manuals except as technically called for.

6. Pedals need not always be used. Handel played organs without pedals in England. He wrote and played 18 organ concertos without pedals.

7. Organ should be approximately as loud as the congregation. In hymns the organ is not a mere accompaniment but joins as an equal in praising the Lord.

8. Organists should phrase (breathe) with the congregational singing. We recommend that the organist follow the musical phrases rather than the words where there is conflict between the two.



Photo by David W. Evans Associates.

Sunday School choristers enjoy a workshop session.

MUSIC

Junior Sunday School

FEATURES:

- (1) Music Notes from the Field
 - (2) Presentation of New Hymns
by *Mary W. Jensen*
 - (3) Helps for Organists
by *Florence S. Allen*
 - (4) Feed My Lambs
by *Naomi C. Evans*
-

Does the music influence the young members of the congregation toward better listening habits?

Does the music program in the worship service contribute to the teaching of the Gospel of Jesus Christ?

Through the use of appropriate music, choristers and organists can create and maintain a reverent, spiritual atmosphere that strengthens Gospel teaching. We must be critical and evaluate our own preparation and presentation of the prelude music and hymns. Our music should invite and hold the young listener's attention. If it does not—we must do something about it. To develop an effective "music team" requires advanced planning and the cooperative effort of musicians, coordinator, and superintendent.

MUSIC NOTES FROM THE FIELD

Last July your Junior Sunday School Music Committee sent a questionnaire to 100 stakes and asked superintendents, coordinators, choristers, and organists to list the most common problems facing the music department. We received more than a 60% return with many helpful suggestions. Below are problems that were mentioned the greatest number of times:

Q. Immature young choristers and organists are unprepared and unable to communicate with young children. How can we meet this problem?

A. "Leave these young people in their own Sunday School classes where they can receive instruction and knowledge intended by the Church. . . . It is and has been the recommendation of the general board that *adult, mature* sisters be recruited for all positions in Junior Sunday School.

"I have had about 20 years of service in the Sunday School as a teacher, ward superintendent, and as a board member and superintendent on the stake level. In all my experience, the most successful Junior Sunday Schools that I have observed or worked with were staffed with *mature sisters*. . . ."

—*Supt. Richard J. Sorensen,*
Monument Park West Stake.

Q. How do we help our officers and teachers realize the great responsibility of their Sunday School call?

A. "It is most important that each one be prop-

erly oriented as to his responsibilities. Success for both the Sunday School and the individual will be assured when we replace vagueness with definiteness. . . . One must know his assignment before he can fulfill that calling in all diligence. . . .”

—*Supt. Melvin J. Ludlow,
Sharon Stake.*

Q. How do we help teachers and music personnel radiate sincerity and conviction as they teach the Gospel?

A. “We are concerned with the Lord’s little children. . . . We must have the best leadership and teaching the ward can provide. Mature individuals who are carefully chosen generally will reflect sincerity and conviction when they are fully oriented, continually encouraged, and spiritually guided in their preparation for each Sabbath day. . . . They must remember the basic truism, “That which we make important becomes important to children.”

—*Asst. Supt. Harold Ashman,
Midvale Stake.*

Q. How do we achieve greater cooperation and advance planning with the coordinator and the music personnel in Junior Sunday School?

A. “We sat on the sidelines and watched the football team on the playing field, observing the great team effort. Each of the players worked toward the same goal—to win. So it is with the Junior Sunday School team. To coordinator, the chorister, the organist, and a member of the superintendency are organized for the purpose of teaching the Gospel to young children of the Church. Each member must understand his calling and his function on the team.

“Our rules are found in two booklets which should be read and kept for ready reference. One is entitled *Policies and Procedures for Junior Sunday School* and the other *Guide For Chorister and Organists in the Junior Sunday School*. A team must train and plan in advance. Let me quote from the *Policies and Procedures* booklet:

“ . . . A Junior Sunday School session with reverence and worship does not just happen. It is a product of thoughtful, prayerful planning and working together. It requires the thinking and cooperation of each member of the staff, all working toward the goal of an inspirational and reverential worship service. Times for meeting together should be as often as necessary to do an adequate job in planning and evaluating for improvement.”

—*Ella Jean Burningham,
Bountiful North Stake.*

PRESENTATION OF NEW HYMNS

Following is a brief summary of “things to do” as the chorister prepares the hymn of the month for presentation:

1. Learn to sing the new hymn.
2. Study the hymn text and choose one Gospel concept you will teach.
3. Analyze the melody, discover the correct tempo, be certain of the rhythm.
4. Be aware of “like phrases” and “unlike phrases.”
5. As you sing the hymn, check the words and melody for accuracy.
6. Make a list of words you may need for recall.
7. Memorize the hymn and sing it independently.
8. Sing a phrase and wait as though children are repeating it. Continue through the hymn this way.
9. Enjoy singing the hymn for several days before introducing it.
10. Practice before a mirror and use the interval beat pattern while singing.

—*Mary W. Jensen.*

HELPS FOR ORGANISTS

With the assistance of Sister Ada Lennberg of Midvale Stake and Sister Helen M. Jenkins of Engison Stake, we analyzed and demonstrated:

1. Effective ways to play a single melodic line with a chordal accompaniment in the bass.
2. Proper balance between right and left hand playing.
3. A need for all notes of a chord to be played simultaneously and with equal amount of pressure on all keys, if so written.

Organists were reminded that their choice of preludial music and the quality of their performance are influential factors in “setting the stage” for the worship service. Likewise, the music influences the behavior of little children.

—*Florence S. Allen.*

FEED MY LAMBS

Sister Naomi C. Evans, Sunday School teacher from Grant Stake and a noted educator and authority on children’s needs, understands the importance of music in a child’s life, and her message “Feed My Lambs” was significant to the entire group.

Other features included an exhibit of the recommended materials for Junior Sunday School music as outlined by the general board; introduction of *Reprints from The Instructor*, and a list of the hymns for the months of 1967 with a suggested Gospel concept for each selection. (See page 34.)

General Board Committees:
Senior Sunday School: Alexander Schreiner, Chairman; Clair W. Johnson; Delmar H. Dickson; Robert M. Cundick.
Junior Sunday School: Vernon J. LeeMaster, Chairman; Florence S. Allen; Mary W. Jensen.

The Gospel Restoration

APOSTASY PREDICTED

*Amos 8:11-12; Micah 3:5-11;
Isaiah 24:4-5; I Timothy 4:1-3;*

*II Timothy 4:3-4; II Thessalonians 2:1-4.
Acts 20:28-30*

RESTORATION FORETOLD

Acts 3:19-21; Revelation 14:6-7; Malachi 4:5-6

EVENTS AND PRINCIPLES INVOLVED

First Vision, 1820

Righteous men can see God.
Father and Son are separate beings.
Father and Son have bodies.
True Church was not on earth at that time.
True Church would be restored.
(See Pearl of Great Price, Writings of Joseph Smith.)

Visitations of Moroni, 1823

Showed that God still sends His messengers.
The Bible is not the only sacred record.
Israelites lived in America.

The plates of the Book of Mormon were given to Joseph Smith, 1827

Contained a record of the Jaredites, Nephites, Lamanites, and people of Mulek before Columbus came to America.

Plates were translated with the aid of the Urim and Thummim, 1828-29

The Holy Ghost still teaches God's servants. (Many revelations were given.)

Aaronic Priesthood restored, May 15, 1829, by John the Baptist

He who baptized the Saviour held the keys of the Aaronic Priesthood.

Melchizedek Priesthood restored, 1829, by Peter, James, and John

They had been given the keys of this Priesthood by the Saviour. (Matthew 16:19; 18:18.)

Book of Mormon

(first published early in March, 1830)

An additional witness for Christ.
Explains the Gospel in plainness.
Restores lost passages of scripture.

Church organized, April 6, 1830

Officers "called of God, as was Aaron" and accepted by common consent of the members.
Joseph Smith sustained as Prophet, Seer, and Revelator to the Church.
First sacrament administered in this dispensation.

Inspired Translation of the Bible (uncompleted), June, 1830-July, 1833

See excerpt in Writings of Joseph Smith, chapter 1 (Pearl of Great Price). Also, the Book of Moses was revealed to the Prophet to amplify existing scriptures.)

First Bishop chosen (Kirtland), February 4, 1831

Edward Partridge. Need arose to regulate the temporal affairs of the Church—Economic Order of Consecration. (Doctrine and Covenants 41:9.)

The First Presidency organized, March 18, 1833

Joseph Smith, Sidney Rigdon, F. G. Williams. (DHC 1:334; D&C 81:1-3.)

First Patriarch ordained, December 18, 1833

Joseph Smith, Sr. (Essentials in Church History, page 701.)

First Stake organized (Kirtland), February 17, 1834

Joseph Smith, Sidney Rigdon, F. G. Williams, as Stake Presidency. (DHC 2:28; Essentials in Church History, page 711.)

Council of Twelve organized, February 14, 1835

They are to regulate the affairs of the Church in all the world.

Quorum of Seventy organized, February 28, 1835

Traveling ministers, ready to preach the Gospel in all the world, under direction of the Twelve.

Papyrus scrolls of Abraham and Joseph purchased early in July, 1835. Translated between 1835-1842.

Contained a record of the creation of the earth and God's dealings with Abraham, and with Joseph who was sold into Egypt. (See Pearl of Great Price.)

First temple dedicated (Kirtland, Ohio), March 27, 1836

The ordinances received in temples are necessary before one can be exalted in the celestial kingdom.

Many keys of the priesthood were restored April 3, 1836 (Kirtland Temple.)

The Saviour appeared and accepted the temple.
Moses restored the keys for the gathering of Israel.
Elias restored the keys of the Gospel of Abraham.
Elijah restored the keys of turning the hearts of the fathers to the children, and the children to the fathers. (Sealing powers.) (See D&C 110.)
(Compare these events with Matthew 17 on the Mount of Transfiguration.)

First three wards organized (Nauvoo), October, 1839

(See DHC 4:12.)

Prophecies of the Lord's house being established in the tops of the mountains, beginning to be fulfilled in 1847. (Micah 4:1-2; Isaiah 2:2-4.)

Saints entered the Salt Lake Valley, July 24, 1847.



¹Joseph Smith, Jr., *Documentary History of the Church* (7 volumes). Otherwise known as DHC.

²Doctrine and Covenants.
³Joseph Fielding Smith, *Essentials in Church History*; Deseret Book Company, Salt Lake City, Utah; page 701.

NEVER A SPECTATOR

PERICLES: HE ENCOURAGED ALL MEN TO GET INVOLVED.

We settled down in our seats on a giant transatlantic jet in London's misty airport. Our three weeks tour of Europe had come to an end.

"Would you like a New York newspaper?" the blond stewardess asked us as the motors began warming up.

She handed me a copy of the *World Journal Tribune*.¹

Its front page banner read: "Bernard Gimbel Dies at 81."

Gimbel was the grandson of a Bavarian immigrant who had established a "Palace of Trade" in Vincennes, Indiana, a drowsy Wabash River town, in the 1840's. Heir to the family's mercantile business, Gimbel expanded the operations until he was described by *Fortune* magazine as "the top merchant in the U. S."

The newspaper quoted a tribute from David L. Yunich, president of Macy's (New York), for many years Gimbel's arch competitor:

We are all saddened by the passing of a splendid man, brilliant merchant, and good friend. Bernard Gimbel was never a spectator in living.

After reading about Bernard Gimbel, I reflected on our recent journey from Athens to London. The thought recurred that one of the great needs of mankind, from classical Greece to the space age, is men and women who get involved with life. There is a need for men and women like Bernard Gimbel, who was "never a spectator in living."

¹(For Course 9, lessons of January 29, February 26, and March 26, "A Leader Loves His Fellowmen," "A Leader Has Courage To Do Right," and "A Leader Is A Builder"; for Course 25, lesson of January 15, "Steps in Eternity"; for Course 27, lesson of March 5, "The Plan of Salvation"; to support family home evening lessons 1 and 2; and of general interest.)

²September 29, 1966.

I recalled standing atop the Acropolis, that ancient, stone-walled eminence which is the heart of Athens. It was a bright, sunny day; and below us the venerable city looked as though it had been carved out of marble. Our eyes wandered admiringly across the columned ruins of the famous Parthenon which crowns the Acropolis. This Doric temple was built in what has been called the Golden Age of Athens (461 to 431 B.C.). During this brief period Athenians created their greatest sculpture, architecture, and drama—and gave to the world the mighty thoughts of men like Socrates. This was the Athens that cradled democracy.

We pondered on Pericles, leader of the Athenian government during the Golden Age. He encouraged Athenians, rich and poor alike, to take part in government, not stand on the sidelines. The sole legislative body in his day was the Assembly. Its membership consisted of the adult male citizens of Athens.

I remembered reading a funeral oration of Pericles given in 430 B.C., the year before his death. Line after line told how his fellow Athenians were involved with life:

... Wealth we employ more for use than for show . . . the real disgrace of poverty [is] not in owning to the fact but in declining the struggle against it. . . . Our public men have, besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters. . . .²

The Golden Age of Greece was a time when the masses of men were

²Houston Peterson, editor, *A Treasury of the World's Great Speeches*; New York, N.Y., Simon and Schuster, 1954; pages 7-15.



Art by Dale Kilbourn.

absorbed with life: with government, literature, the arts, sports, and lofty thoughts.

From Athens we flew to Thessaloniki (or Salonika) on the Aegean Sea in northern Greece. For centuries a Turkish city, its slender minarets remind us of the ancient East. An industrial and transportation center, this city bustles today. We paused by the old wall which was there when Paul preached in Thessaloniki. Paul seemed to have great affection for the people there. He once wrote to them:

"Wherefore, comfort yourselves together, and edify one another."³

Thus, Paul taught an even higher level of involvement. The Gospel of Jesus, he repeated, was not for spectators but for men of compassion and works. Jesus, he said, taught that "it is more blessed to give than to receive."⁴

As I have been finishing this piece, a note has arrived in the mail. A friend tells of a mother of eight whose husband has been taken by death. There is little insurance. My friend asks me to help, with more than kind words and flowers.

He does not say it that way, but he is reminding me that every man can make a Golden Age for himself if he is "never a spectator in living."

—Wendell J. Ashton.

³1 Thessalonians 5:11.

⁴Acts 20:35.

Library File Reference: LIVING.